AMERICAN ECCLESIASTICAL REVIEW.

THIRD SERIES—VOL. III.—(XXIII).—SEPTEMBER, 1900.—NO. 3

EDUCATION IN OUR SEMINARIES.

ON the 26th and 27th days of last June a representative body of the superiors and members of the theological faculties of thirteen ecclesiastical seminaries in the United States met at St. Charles' Seminary, Overbrook, Pa., to discuss the scope and methods of training required to prepare students for service in the sacred ministry.

It was understood that the aim of this meeting was in the first instance to elicit expressions which might lead to an all-sided improvement of the theological course in our diocesan seminaries. It would be a step forward in the direction of securing that uniformity of teaching and discipline which the Second Plenary Council of Baltimore had contemplated thirty-five years ago, and which was urged anew by the Bishops of the last Plenary Council.[1]

If the contemplated improvement and unification were secured many benefits would result to the Church in the United States as a natural consequence. We would have a better trained body of clergy, that is to say, a larger number of priests whose taste for study and whose habits of serious reading would awaken around them a distinctly intellectual life and activity. This result would tend to increase respect for the Church from without, whilst within new forces would concentrate for the defence of the faith and an elevated standard of morals. Furthermore, the healthy spirit of a well-regulated emulation among those who have the talent to

[1] *Cf. Conc. Plen. Balt. Sec.*, Tit. III, Cap. VII, 170-181; *Conc. Pl. Balt. Tert.*, LXXVIII, and Tit. V., 135-185.

take part in the forward movement could not but foster a larger growth of solid vocations to the sacred ministry and the religious life.

In this connection it is not to be forgotten that the founding, ten years ago, of the Catholic University meant the establishment of a centripetal force tending to bring together the best elements from our seminaries. These elements, having fully assimilated the spirit that attracted them to a common and safe centre of learning, would in time be again distributed and leaven the intellectual life of the community. But, as a matter of fact, the power of attraction in any centre is limited in its sphere, and, like a magnet, requires not only certain predispositions in the material on which it is to act, but also a definite approximation of the same material, before it can operate effectually. This disposition and approximation which permits the University as a centre to act upon the seminaries, will, it may safely be assumed, be brought about by such means as that which the conference of seminary faculties has had in view.

Moreover, ecclesiastical education gains from the friendly intercourse between the teaching members of different seminaries, inasmuch as the interchange of thought promotes a knowledge of resources mutually helpful to the professors in the various departments. The energy and ability of one stimulates and supplements the activity of another; whilst the recognition of the common interest furnishes a sort of safeguard against the extravagances of genius, and counteracts that one-sidedness of opinion to which individual research and isolated success often lead.

Finally, the union of those who act as guides in the intellectual and moral training in our seminaries must produce a favorable reaction upon the discipline of the larger sphere of the missionary Church, inasmuch as it lessens the risks which the bishops have to take in placing priests in the pastoral field, and assigning to them, often without previous trial, serious responsibilities which call for a broad knowledge and a trained judgment.

All this renders it important and for the general good that the movement inaugurated by the representatives at the Overbrook conference of seminary directors and professors should be kept alive. At the concluding session it was resolved that the next

similar assembly take place a year hence at Niagara University. In the meantime those who had especially interested themselves in the work of our seminaries are naturally expected to put to the test and mature the suggestions derived from the interchange of thought at this year's meeting. The ECCLESIASTICAL REVIEW, thinking that it might materially aid in promoting the practical results to be derived from the deliberations of the Overbrook meeting, by publishing wholly or in part the different views already expressed, and inviting comment on the same from others, offered its pages to the gentlemen who had read papers at the conference. The writers kindly consented to prepare their addresses with a view to publication, in somewhat abbreviated form. Accordingly, we will be enabled to treat in the next few numbers of the REVIEW the different topics discussed. As already stated, we shall gladly open our pages to others in a position and desirous of offering suggestions or comments upon the various subjects to be presented. In this way it is hoped that the widest possible expression of experience and thought will be secured, and the greatest interest elicited, with the result of additional gain to the cause of ecclesiastical education.

THE EDITOR.

THE STUDY OF SACRED SCRIPTURE IN THEOLOGICAL SEMINARIES.

IN the formation of a programme of studies taught in the seminary, there are few branches which present greater difficulty than the course in holy Scripture. The ground to be covered is so extensive, the important questions to be examined so numerous, the amount of time usually allotted for Biblical work so limited, and, more particularly, the present condition of Scriptural science so manifestly transitional, that it is impossible to do justice to the various topics connected with a complete course of sacred Scripture in our theological seminaries. The present paper will, therefore, offer only a few tentative remarks concerning the three following points: the scope of a course in sacred Scripture, study of the text, and higher criticism.

Scope of Course in Sacred Scripture.

The young man who enters the seminary for the first time naturally expects to find therein such programmes and method of work as will gradually fit him for the practical discharge of the various duties of the priestly calling. As he advances in his studies, he instinctively views them from this standpoint, and it may be said that, as a rule, he applies himself to them in a measure proportionate to his realization of their bearing upon his future ministry. Nor is this estimate of the general purpose of his intellectual work in the seminary limited to the period of his clerical training, for when, after years of missionary labor, he looks back over the various courses he was made to follow in the philosophical and theological department of the seminary, he still judges of their value by the amount of help they have afforded him in the exercise of the practical ministry.

If, from this standpoint of the seminarian, we pass to that of his professors, we shall find it much the same as regards the general object of the studies in the seminary. Whilst a seminary professor may wish to see young men excel in his own branch, his primary aim will be, not so much to turn out specialists, as rather to render his pupils fit for their life-work as diocesan priests. Indeed, he would hardly succeed in arousing sufficient interest in his class-work if he labored with any other view. This is likewise the generally accepted view of competent authority, sanctioned by the approved code that prevails in all ecclesiastical seminaries, and, therefore, need not be questioned.

The candidate for the priesthood is expected one day to preach the word of God from the pulpit. Accordingly, his Biblical studies should be directed toward making him thoroughly acquainted with the sacred text, so as to enable him to interpret it correctly and with good result for those who hear him. Again, it will be his mission to guide souls in the ways of God by solid and judicious advice, especially in the confessional; the practice of using passages of Holy Writ for devotional purposes should, therefore, likewise be included in the Scriptural training in the seminary. In like manner, as a defender of the divine truth contained in the Bible, it will be his plain duty to vindicate it against the more or less public attacks of disbelievers. This, of necessity,

implies that during his seminary studies he must be made familiar with their leading positions and chief arguments, and have at his command the cogent reasons which dispose of the errors alleged against revealed truth. Finally, as a man who has long studied the sacred sciences, the priest is expected to have a ready and direct answer for the grave questions which earnest inquirers put to him on points directly bearing on the sacred text, or at least connected with it. And how can he meet their expectations unless his Scriptural studies were calculated to prepare him for such an emergency?

Thus the course of sacred Scripture in the seminary is recognized to be clearly distinct from a university course in the Scriptures, which presupposes the more elementary work of the seminary, and aims chiefly at training specialists; and it likewise differs from the teaching of sacred history in the Sunday-school or college class, which aims merely at giving a primary, and, at best, a disconnected knowledge of Scriptural topics. Besides the foregoing abstract conception of the general purpose of the Scriptural course in the seminary, there is what may be called the concrete and practical view of it. The teacher in charge of an elementary course must aim first of all at imparting a fair amount of knowledge concerning the questions which belong to general and special introduction, that is to say, such topics as are suggested by and gather around the text of the most important books of Holy Writ. In treating the various topics of introduction or exegesis, he should endeavor to render his teaching not only solid and scientific and bring it within the reach of the student, but also interesting, and such as to make them feel that they are actually doing useful work for their future ministry. In the second place, it should be his purpose to promote among his students a genuine esteem and love for this branch of their work in general, by meeting squarely the issues of the day, by opening up new fields for their personal investigation, and more particularly by initiating them into the method of presenting in a popular manner those Biblical topics in which the Catholic laity are becoming daily more and more interested. Furthermore, it behooves the teacher to make his students acquainted with the ever-increasing number of works bearing on Biblical subjects, and

for this purpose he should be careful not only to mention but also to give judicious appreciation of such books or articles as he thinks may prove useful for present or future reference. Finally, a good teacher will not fail to initiate his pupils in strict scientific methods of study. This he will effectively accomplish if, as occasion offers, he treats somewhat more exhaustively certain topics of greater importance, or if he pursues habitually similar investigations in special classes, such as go by the name of *academies* or *seminars*, and have of late years been established in some of our theological seminaries.

Such, in brief, seem to be the leading purposes of the professor who seeks to realize as far as he may the general scope of a seminary course of Scripture. In acting upon them he will not only impart the positive knowledge necessary to all, but he will at the same time introduce his students to the best available sources of information, while he fosters in them habits of personal scientific research.

Study of the Text.

The ordinary course of Scripture in our seminaries comprises two series of regular classes: the one bearing directly on the text, the other on the questions pertaining to Biblical Introduction. The former is the much more important of the two; but I must confine myself to merely touching a few points regarding it.

The first consideration claiming our attention is that of the books to be selected for exegesis. As regards the New Testament, which naturally forms the subject-matter of textual study, there are the Gospels and the principal Epistles of St. Paul. Their contents will be all the more readily mastered by the student if he has already been made familiar with their historical aspect during one year of his philosophical course. For the Old Testament the problem is not so easily solved. It is much simplified, however, in those seminaries where during the second year of the philosophical course the historical books of the Old Testament are studied in connection with the history of the Jewish people, for in such a case a subsequent exegetical treatment of these books may be dispensed with. But even then there is still a serious difficulty of making a selection from the many remaining

books. The Psalms, owing to their constant liturgical use, should certainly be taken up and studied with a certain fulness of detail. However desirable this might also be for the prophetical and sapiential books, lack of time makes it necessary to explain only a few of them, and these should be gone through in such manner as to illustrate the method of treatment for the others. One or another of the greater prophets, and such books as Proverbs, Wisdom and Ecclesiasticus naturally suggest themselves as the most available for this purpose.

Another topic which comes up for consideration regards the method the professor should follow in his treatment of the portions selected. Obviously all teachers cannot be expected to pursue the same method; quite opposite modes of treatment may at times yield excellent results, and each individual teacher must enjoy a fair amount of freedom either in selecting the method of teaching or in applying it. Thus one may prefer the simple running commentary on the text with special reference perhaps to those sections which are read in public services; while another would rather adopt what may be called a *topical* treatment, grouping around a prominent idea or problem all the data furnished by one or several books of Holy Writ. But whatever be the method pursued, it should not fail to exhibit certain characteristics, the principal of which are the following: First, the treatment should be clear, concise, and generally within the reach of the average student. Secondly, proper deference should invariably be shown to legitimate authority, abiding by all the decisions of the Church and the unanimous consent of the Fathers in matters of faith and morals. Thirdly, as insisted upon in the first part of this paper, the teacher should have constantly in view the various requirements, homiletic, controversial, doctrinal, etc., of a priest on the mission. Finally, the method should be scientific; none of the available data should be neglected; all the points, both of extrinsic and intrinsic evidence, should be judiciously estimated, and only such conclusions be admitted as are strictly warranted.

It can hardly be doubted that the professor who faithfully works on the lines just described will soon secure the confidence and interest of his students, who will find in him a well-informed

and prudent guide. He will at the same time impart to them solid knowledge of the portions of the Bible under review, and truly prepare them for their subsequent study of the books which lack of time prevents him from interpreting during the few hours at his disposal.

As a last suggestion a word may be said with reference to the general distribution of the subject-matter for textual study. It seems very desirable that students, in all stages of their Scriptural work, be kept in direct contact with the sacred text. Obviously, no amount of information *about* the Bible can ever be so useful as a close and prolonged familiarity with the text itself, for the various purposes of the holy ministry. This end may be secured even from the beginning of the philosophical course by causing the young men to make a systematic study of both the Old and the New Testament, simply from the standpoint of their historical contents. Such study will indeed appear almost necessary at this point to any one who bears in mind the regrettable fact that frequently the young aspirant enters the seminary without the necessary elementary knowledge of sacred history and geography. Moreover, the historical aspect of the inspired writings is the one most easily grasped, of greatest interest to the beginner, and one which, when conducted under the guidance of the professor and with the help of a concise text-book, will prove most useful in laying the indispensable foundation of all subsequent study of the text. Plainly, this method of initiating young men to the study of Holy Writ is preferable to that which launches them at the outset into the intricate, abstruse, and to them unintelligible questions of general introduction, which, to our mind, can be studied profitably only when a real familiarity with the sacred text has been acquired.

In theology, the constant contact with the text here advocated may be secured by some such plan as the following: Taking for a basis of computation the ordinary three years' course with three classes a week,—one of these classes might be devoted throughout to questions of introduction, while the other two would be taken up with the work of exegesis. To cover the whole of the introductory ground, this weekly class might, during one year, deal with the topics of *General* Introduction, and with *Special* Intro-

duction during the other two years. As regards the exegetical work, it might be carried out by explaining the Gospels during one year, the Epistles during another, and the select passages or books of the Old Testament during the third, always at the rate of two classes a week. In this way the study of the text would never be interrupted, while that of Biblical Introduction would not only appear lighter, but also be more complete, and, if we mistake not, better grasped and appreciated.

The Higher Criticism.

This brings us at once to the third part of the present paper. It has to deal with the Higher Criticism, which includes the most delicate topics connected with Biblical Introduction. To quote the words of Father Hogan: "There are extreme views on the subject. Some, struck by the evil following on the investigations of such questions, would have them almost entirely kept out of sight. Others, impressed by the fact that these are the live questions of the day, regarding which the priest is liable at any time to be interrogated, would have him give his chief care to them. The truth, as usual, lies in a middle course. It is inadmissible, on the one side, that the future defender of the true faith should be left in ignorance of the weak or threatened points of the position he holds. He cannot be expected to deal off-hand with difficulties he never heard of before; neither is it proper that his information on such subjects, even if he is compelled to discuss them, should be dependent on chance or on imperfect and, often, inaccurate information which he might derive from his intercourse with books picked up at random, or with men only a little less ignorant than himself. On the other hand, a special study of these more difficult problems, so much dwelt upon in our time, would be decidedly out of place. The beginner has neither the maturity of mind nor the knowledge of facts which would enable him to form a personal judgment on the points at issue; he would soon lose his way amid the endless complexity of views and theories, and the final result would be a helpless confusion of thought, and, it might be, the unsettling of his fundamental convictions."[1]

Several things of primary importance are implied in this

[1] *Clerical Studies*, p. 441, sq.

judicious passage of the *Clerical Studies.* In the first place, the time is gone when the questions involved in the higher criticism might be simply identified with rationalistic attacks upon the revealed word. Again, one can no longer afford to be ignorant of topics which, perhaps more than any others at present, engross the attention of the intellectual and religious world; which are continually discussed in books and periodicals, and in which so many lay people, Catholic as well as Protestant, take such a deep and ever-growing interest—whence follows the necessity for the future priest of being made acquainted with these subjects under the guidance of a prudent and competent professor, to whom he naturally looks for information on all such difficult matters. In fact, it is only thus that the acquisition of this very important knowledge can be surrounded by the proper safeguards.

The questions of date, composition, literary structure, and authorship, all of which belong to the domain of higher criticism, naturally present themselves for study in the special introduction to the various books. The higher critic deals with them chiefly from the standpoint of internal evidence, and no teacher can pretend to give a serious and adequate treatment of them without taking into account the many acquired results of modern critical research, or without giving due attention to the positions and arguments based upon intrinsic as well as extrinsic evidence. Nor in so doing can one be taxed with innovation; for in reality he is but following the best traditions of the past. Ecclesiastical writers, even as far back as St. Jerome, Origen, and Clement of Alexandria, worked on critical lines, and did not neglect to examine the literary style of the Epistles with a view to determine their authorship; and in our own century, as every one knows, the same method of investigation has been carefully and successfully applied by such conservative scholars as Archbishop Smith, Lehir, Martin, Corluy, Hummelauer, Bacuez, and Vigouroux. Finally, it can hardly be denied that, besides its direct bearing on questions of introduction, higher criticism throws at times considerable light on the meaning of the sacred text itself, by helping to place its various parts in their true historical setting.

Such are the principal thoughts suggested by the topics which were assigned to me for treatment in connection with the study of

sacred Scripture in the seminary. To sum up the matter, this study should have for its general scope gradually to supply a young man with whatever Scriptural knowledge will be required of him in the performance of the various duties of his priestly calling; and to secure this end the student should be made to cultivate thorough familiarity with the sacred text. After that, he should be introduced to a careful consideration of the questions of higher criticism. These are, as we said in the beginning, simply tentative suggestions thrown out before the educators in our seminaries with the hope of obtaining further light on the important but difficult topics.

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PROBABLY on no subject since writing began to be an art has so much erudition been lavished as upon the interpretation of the Scriptures. Indeed, of this subject more than of any other may we truly say that of making many books there is no end. Orthodox and heterodox writers have flooded the market, so that we have become bewilderingly rich in all kinds of Biblical literature. We have the ponderous tome and the handbook, the scientific exposition whose *imprimatur*, if it have any, antedates by centuries the invention of the printing press, and the *edition de luxe* rejoicing in a new dress for old thoughts.

This confusing abundance proves at least one thing: the fascination which the study of the sacred Scripture has for those who long to know of God's communication with His creatures. We have special and general treatments, discursive introductions, and exhaustive examinations of particular books and even of passages. Most of these productions are the result of life-work done by men who consecrated their energies to a single purpose, who became in truth men of one book, with all that such a concentration of energies implies.

Where, then, is the ecclesiastical student to begin? His previous education, as a rule, does not fit him to plunge in *medias res*, for it is a lamentable fact that in general he comes into the seminary with the haziest sort of acquaintance with the sacred text, especially of the Old Testament. His knowledge of Bible history

is practically nil; he is liable to confound Moses with David, or Solomon with Samson, or the Pentateuch with the Books of Kings, or admit with candor his ignorance of such Scriptural allusions as are commonplaces in profane literature. If he were made to come up to the seminary with even as much knowledge of Biblical history as he has of the general history of his country, a great desideratum in the scope of the study of Scripture would be supplied. But I am not here to make special pleading for a Bible-history class in our academic or collegiate departments.

The study of the seminarian is limited at most to about six years, two for philosophy and four for theology, with kindred studies. The time which he can give to the study of Scripture may, I think, be calculated at about two hours per week, except, of course, where that study is made a post-graduate specialty. In some places students in philosophy are not admitted to the study of the Scriptures, so that the experience of the theological student with this special branch does not embrace more than about four years. He cannot cover the entire ground, I believe, in that time with anything like satisfaction to himself or to his teachers. His scope must therefore be curtailed, but to what?

He must be sufficiently acquainted with the *Introductio* before he presumes to enter upon a study of the sacred text, and this preliminary might be well confined, as is the case in some seminaries, to the two years of philosophy. Therein sufficient acquaintance, especially with the Old Testament, would be acquired to fit the average student to understand and answer the salient objections brought against the Old Law by its enemies.

The study of ancient polity and language, notably the Hebrew, in reference to the sacred text is, to be at all worthy of the name, a veritable life study. A semi-decent smattering may be acquired by the diligent student during his seminary course; but unless he pursues a post-graduate course or devotes his time on the missions to an exhaustive reading of the subject, he must remain unskilled in this particular.

The burden of Scriptural study for the seminarian as we have him might well be made up of concordance between the Evangelists, a clear exposition of the trend and significance of the Acts

of the Apostles, an exhaustive conception of St. Paul's Epistle to the Romans, with proportionate attention to his other Epistles. Special stress should, I think, be laid upon as clear an understanding as possible of the first Epistle of the Apostle of the Gentiles, because of its subject-matter, the doctrine of faith and sanctifying grace, fundamental dogmas of the Christian religion. No one, it is said, can properly understand the doctrine of grace unless he has probed the teaching of St. Paul on the matter.

I speak with reference to students of Scripture as we are liable to find them in our ecclesiastical seminaries. I do not suggest a definite limit for those who, as is the case everywhere, feel a special attraction towards the written word of God, and possess peculiar talents for investigation. It has been found of immense advantage to prescribe historico-scriptural essays from time to time on such subjects as "The Ark of the Covenant," "The Jewish Temples," "The Samaritans," etc., wherein special investigation becomes necessary mainly along the lines of Scriptural narrative. The student who undertakes work of this kind is apt to become a master, if you will, in the particular instance, besides imbibing correlative knowledge not obtainable in the general course.

Since, however, the course in sacred Scripture has the practical end in view to supply seminarians with working material when they shall have become preachers of the Word, would it not be well to insist upon a close textual and exegetical study of the Epistles and Gospels read during the various Sundays and festivals of the year? As a means for the accomplishment of this, is there anything practically better than a carefully conducted homiletic class, wherein the principles taught in the Scripture class are applied, established explanations given, moral applications made according to obvious induction, so that the word of God may indeed prove spiritual food and not merely a manna enclosed in an ark of scientific theorizing?

Our ecclesiastics should be made thoroughly conversant with the Gospels and Epistles, and should be disabused of the idea that an exhaustive treatment of any of them before the faithful is only a wearisome commonplace. This caution is the more necessary as the ambition of a beginner in preaching is not always regulated

according to the golden rule of prudence and practicability. He may indeed use Scriptural quotations, yet as mere ornament, as one uses lace on a garment, or by way of a vain show of learning, as when the pages of a book are furnished with copious but irrelevant notes. The preacher must be clear in his exposition, pertinent in his application, sustained by authority in his declarations. Where can these desiderata be acquired as well as in the Scripture class? Here rigid, orthodox teaching must lay the foundation for the preacher who will learn, if he have sense, that far-fetched moral lessons weaken the authority of God's word, reducing Catholic preaching to the level of sentimentalism as propounded by the sects. He will learn, too, that though the word of God is all richness, it is not a mere pandora box, or a something to juggle with when the expositor is "non paratus."

I have taken it as a principle that the study of the sacred text is to be with seminarians as we have them of such a nature as will equip them with judicious Scriptural lore for the edification of the people to be committed to their charge. Hence are they to devote themselves primarily to mastering the orthodox, sanctioned interpretation, leaving the polemical element in other than the first place. This may prevent the seminarian from becoming a learned specialist in Scriptural matters, but it will help him mightily, I humbly think, to go forth equipped for work in the Catholic pulpit.

It may seem overconservative, but I fear that higher criticism tends to rationalize the sacred text, to deprive it of the bloom and perennial wholesomeness which its inspired character confers upon it. Familiarity breeds contempt, and so when the word of God is subjected with hyper-severity to the crucible of the verbalist, the philologist, the political economist, the antiquarian, the result is but too often a congeries of doubts where formerly happier belief resided.

Confined within those conservative lines which our faith in the written word makes necessary, investigation in the realms of higher criticism with regard to the contents of the sacred Scripture can have for us but one result: a clearer, more consoling understanding of the divine breathings. The harmony of God's disclosures stands out before us with greater distinctness when

erudition in philology, archæology, political or other allusions is supplemented by the *credo* of the simple believer. We are then too well grounded to take fright at attacks made upon the citadel of revelation by unbelievers who wear the mask of advanced thinkers, and whose delight it is to demoralize orthodox scholars, if they can, by a shower of *ipse dixits*. By the way, are we not sometimes too yielding towards those non-Catholic Biblical investigators whose higher criticisms have no more solid foundation than subjective speculation in the fields of doubt?

Catholics, at least, realize that the revealed word of God is a jewel of great price, worthy of the finest setting that can be given it. To enhance the value of that setting, Catholic Scriptural scholars have consecrated the best energies of mind and heart. Erudition amassed through years of patient labor has been lavished upon this special study, until the Catholic student of God's word, as we find him in our seminaries, stands *facile princeps*, if not in actual knowledge, at least in the resources awaiting his investigation. The impetus recently given by the Holy Father in his *Providentissimus Deus* has been most enthusiastically seconded by Catholic seminaries, until to-day orthodox teaching of the sacred text is a branch coördinate with that on the dogmatic foundations of our faith.

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CASUS DE ABSOLUTIONE COMPLICIS DURANTE ANNO SANCTO.

(CASUS MORALIS.)

CAJUS parochus ancillam, quacum ante decem annos peccaverat, hucusque sacrilege confessam propter peccatum in adolescentia commissum et ex rubore celatum, anno sancto absolvit, utpote impeditam, etiam ex consilio medici, quominus iter Romanum suscipiat. Confessarius Cajum de hac re graviter reprehendit neque absolvere vult, nisi consentiat, ut infra mensem recurratur ad S. Poenitentiariam propter attentatam absolutionem complicis, paratus recipere conditiones quas S. Poenitentiaria

imponendas esse judicaverit. Cajus consentit quidem, sed secum cogitat: recepturus quidem sum conditiones et onera, at non impleturus, eo quod confessarius severius agit. Nam praeterquam quod (1) ancilla occasione jubilaei habuerit jus eligendi *quemlibet* confessarium approbatum, accedunt aliae rationes; nimirum (2) peccatum ancillae meae accusatum erat antea apud legitimum confessarium, proinde, etsi sacrilege accusatum et denuo accusandum, tamen cessavit esse peccatum reservatum pro me, atque ego quum possem absolvere, absolvendo non incurri censuram; (3) absolvi equidem ex bona intentione finiendi sacrilegia ancillae, non absolv temere; proin censuram non incurri, neque eam me incursurum esse putavi; (4) imo si forte incurrerim censuram, erit alia via evadendi: post quindecim dies ero septuagenarius, proin possum lucrari jubilaeum et a quolibet confessario absolvi ab attentata complicis absolutione sine onere recurrendi ad S. Poenitentiariam; retineat igitur severus ille confessarius ipse sua onera, quae S. Poenitentiaria impositura est. Quibus rationibus alter confessarius, quem post quindecim dies Cajus adit, non assentit; ultimum istum modum futurum fuisse viam evadendi, si Cajus tum primum esset confessus; sed quia nunc tota causa jam pendeat apud S. Sedem seu Poenitentiariam, inferior confessarius eandem causam non amplius posse, ne jubilaei quidem lucrandi gratia, tractare. Quis recte judicavit?

Respondeo. Ut appareat, quis in quibus recte judicaverit, expendendae sunt rationes, quibus Cajus se conatur excusare.

I. Cajus videtur *primum* in eo niti, quod ancilla domi possit lucrari jubilaeum, ac proin jus habeat eligendi quemlibet confessarium, a quo a peccatis et censuris etiam reservatis absolvi possit. Verum haec ratio ipsi nullum jus tribuit *suam complicem* absolvendi: sacerdos enim complex semper exclusus manet e numero eorum, qui pro excipienda confessione jubilaei eligi possint, neque unquam *approbatus* est pro hoc peccato.

II. Applicat Cajus ad absolutionem ancillae ea, quae S. Alphonsus lib. 6 n. 598 docet de absolutione a peccatis reservatis, scilicet *reservationem* alicujus peccati auferri posse etiam peccato non sublato, eamque revera probabiliter auferri per quamlibet etiam sacrilegam illius peccati confessionem, quae fiat apud Superiorem

qui reservationem statuerit, vel ejus delegatum. Concludit igitur Cajus: Ancilla non ita quidem confessa est, ut peccatum illud complicitatis remitteretur, illud tamen accusavit apud competentem confessarium; ergo abhinc a quolibet, etiam a me ab isto peccato potest absolvi.

Verum in hac re male concludit. Peccatum complicis non est proprie reservatum; non enim subtrahitur ordinariis confessariis, ut solus Superior ejusve specialiter delegatus de eo judicet. Nam omnes confessarii, excepto solo sacerdote ipso complice, ab illo peccato absolvere possunt. Ratio igitur, quam S. Alphonsus l. c. pro opinione ibi allegata affert: "finis directus et principalis reservationis est, ut hujusmodi peccata reservata committentes subjiciantur judicio Superioris; ergo quum subditus peccatum suum Superiori defert, et poenitentiam ab eo impositam acceptat, etiamsi sacrilege confiteatur, jam obtinetur finis reservationis," ad nostrum casum applicari nullatenus potest; nam finis, cur sacerdoti complici in peccato turpi facultas hoc peccatum absolvendi auferatur, est ut servetur honestas atque removeatur a sacro tribunali omne periculum turpitudinis. Mansit igitur Cajus privatus jurisdictione "in illo peccati et poenitentis genere," et sub poenae incurrendae excommunicationis Romano Pontifici specialiter reservatae prohibebatur, ne ab hoc peccato suam complicem absolveret.

III. Praetenditur a Cajo finis optimus et quodammodo necessarius finiendi longam seriem sacrilegiorum.

Ex hac intentione, "ne quis pereat," neve poenitens sacrilega confessione sibi interitum aeternum paret, Rom. Pontifices indulserunt, ut in articulo mortis, si alius confessarius advocari nequeat, etiam complex confessarius absolvat. Quod theologi communiter extendunt ad casum, quo timetur ne moribunda persona alteri sacerdoti sacrilege confessura sit, atque ad casus articulo mortis similes.[1] Ex quo deduci debet, extra casum articuli mortis esse casum rarissimum, in quo sacerdoti complici propter periculum sacrilegii a poenitente committendi liceat absolvere. Cajus ergo debuit ancillam suam potius dirigere ad alium confessarium extraneum, ut ibi ignota conscientiam suam deponeret. Objectivam igitur rationem, ex qua Cajus excusetur, nondum est deprehensa. Nihilominus si periculum sacrilegii vere urgens erat, Cajus poterat

[1] Lehmkuhl, *Theol. mor.*, II, n. 937 sq.

per suum confessarium vel tecto nomine pro se a S. Poenitentiaria *petere facultatem*, ut sibi ad evitanda complicis sacrilegia semel liceret complicem absolvere: quae facultas in tali casu necessitatis non absolute denegatur.

IV. Quod autem Cajus addit, se non temere absolvisse, quum habuerit finem bonum: sciri debet, bonum finem non excusari eum qui sciens legem violaverit. Imo quod praeterea dicit, se non putasse censuram incurrere, ne id quidem *certo* eum excusat. Videri enim debet, quaenam fuerit legis objective existentis ignorantia subjectiva. S. Officium d. 13 Jan. 1892[2] declaravit: "absolventes complicem in re turpi *cum ignorantia crassa et supina* hanc excommunicationem incurrere." Attamen absolute affirmari noluerim, Cajum re vera cum mala fide egisse. Quapropter si serio interrogatus plane protestatur, se optima fide processisse, absolvere se ausurum non fuisse, si excommunicationem suspicatus esset: eum in foro interno haberem pro non-excommunicato.

V. Quodsi ex iis, quae modo dicta sunt, Cajus haberi potest pro non-excommunicato ultima ratio occasionis jubilaei supervacanea est; neque plane illicite egisse Cajus est dicendus, quod cum quadam restrictione sese a severiore confessario expediverit. Conditionatam quidem voluntatem implendi onera a S. Poenitentiaria imponenda habere debuit, ut rite et valide absolutionem posset recipere, videlicet sub conditione, quod re vera ad ea obligaretur. Alias recipere absolutionem non licuit, specietenus recipiens graviter peccasset. Absolutam autem voluntatem obsecundandi dictis confessarii habere non tenebatur, quum suspicaretur, sibi imponi obligationem indebitam. Neque confessarii intentio erat, ista Cajo imponere pro poenitentia sacramentali, sed solum declarare voluit, quaenam obligatio, suo judicio, Cajo per se incumberet. Imo si pro poenitentia sacramentali ea imposuisset, Cajus nihilominus eam voluntatem licite concepit, se velle postea videre, num forte commutationem ab alio confessario acciperet; atque ex sese corruisset, si imposita esset ex falsa suppositione, videlicet si postea compertum fuisset, excommunicationem locum non habuisse.

VI. Restat, ut videamus quid juris obtinuerit Cajus ex occa-

[2] *Theol. mor.*, II, n. 936.

sione jubilaei, si re ipsa absolutione complicis excommunicationem incurrerit.

Communiter eximi solet crimen attentatae absolutionis complicis a facultatibus, quae occasione jubilaei confessariis tribuuntur. Verum Leo XIII in Constitutione *Aeterni Pastoris* pro iis, qui vi hujus Constitutionis jubilaeum bis lucrari possunt, ut prima vice iis fas sit eligere sibi confessarium, et ut confessarii sic electi eos "absolvere possint a quibusvis peccatis, etiam Apostolicae Sedis speciali forma reservatis, excepto casu haeresis formalis et externae, imposita poenitentia salutari aliisque juxta canonicas sanctiones rectaeque disciplinae regulas injungendis."

Peccatorum autem absolutio, quam dare possunt confessarii electi, sine dubio comprehendit etiam absolutionem a censuris, si quae certis peccatis inflictae sunt. Leo XIII in Constitutione supra laudata a facultate absolvendi eximit solam haeresim formalem et externam e numero peccatorum speciali modo Romano Pontifici reservatorum, a quibus vi jubilaei absolutio dari possit. Haeresis quidem est una ex gravissimis peccatis, quae cum censura excommunicationis speciali modo Romano Pontifici reservata sunt; sed sunt complura alia, quae similiter cum censura ita sunt reservata. Quum igitur illud solum haeresis peccatum excipiatur a facultate absolvendi, reliqua peccata *etiam cum censura reservata* in facultate absolvendi comprehenduntur; sed sane comprehenduntur ita, ut *consueto modo* fiat absolutio, videlicet ut non fiat absolutio peccati ante censurae excommunicationis absolutionem, sed ut absolutio ab ista censura possit et debeat praecedere. At, si sola haeresis, ut supra, excipitur, non excipitur a facultatibus jubilaei absolutio a peccato et censura attentatae absolutionis complicis. Quapropter sacerdos senex vel infirmus qui inter eos sit, qui hoc anno sancto in patria sua jubilaeum lucrari possint, absolvi potest semel i. e. prima vice qua velit jubilaeum lucrari a censura et peccato attentatae absolutionis complicis si istius peccati reus fuerit; neque necesse est, ut illud peccatum commissum sit a sacerdote, quum jam exsisteret inter eos qui jubilaei lucrandi capaces sint, sed sufficit, ut inter eos tempore confessionis debeat numerari.

Quod si ad Cajum in casu nostro applicamus, dicendum est, Cajum *nondum* potuisse absolvi sine onere; sed imponi nunc debet onus, ut infra mensem rem vel cum S. Sede componat, vel aliter

competenti judici se sistat. Verum post quindecim dies, si tum opera pro lucrando jubilaeo praestare paratus est, habebit *semel* pro judice *competenti* quemlibet confessarium sibi bene visum: huic ergo post quindecim dies se denuo *sistere debet*, ut a peccato suo et a censura definitive liberari possit: confessarii autem electi est perpendere, quaenam pro poenitentia onera patet esse imponenda.

AUG. LEHMKUHL, S.J.

Valkenburg, Holland.

AT OBERAMMERGAU.

HOW I had longed for years to see the Passion Play! The accounts of those who had been to Oberammergau during the last twenty years sounded like Crusaders' tales, to whose pious fancy the hallowed plains and hills of Palestine suggested the harrowing scenes of our Saviour's sufferings with a reality that opened their hearts to a deep sense of gratitude and reverence for the benefits of the Redemption. All classes of men seemed to have but one impression regarding the Play as a dramatic representation, to wit, that here genuine religion was the source of genuine art.

To any one, therefore, who should undertake to analyze this influence coming from the simple peasant community, which knew nothing of the commonplace tricks of worldly conceit and artificial impressiveness, such a spectacle as that of the Passion Play at Oberammergau might reveal in a simple way the secret that draws souls to the recognition of truth and enamors with its beauty. For is it not this that we priests aim at in all our efforts for the upbuilding of the Church? For this we collect and urge and worry—to have the people attend the regular services; to bring them together in the enjoyment of such pleasures as would keep them at least from losing the faith of their fathers and the virtue of their mothers; to reawaken the fainting zeal for works of Catholic education and charity and devotion, by revivals and missions. For this we employ all the knowledge and wisdom of our theological training in the seminary, all the resources of modern civilization and social progress. Yet here is a small community

of peasants who seem to have no trouble in accomplishing all that we aim at, and without any pretence of being our superiors in the art of religious teaching; yet such they are, despite the easy condescension of the gray-eyed, keen-witted strangers who smile half in compassion at the simple ways of this unlettered people, because they believe that they could teach the peasant the trick of improving the roads to wealth. But the Oberammergau folk obstinately refuse to become singers and actors in the great towns of the north, or in America, and in this they show that they realize their missionary power.

The people of Oberammergau are in truth preachers of the Gospel. They repeat the one great sermon of the Passion. Beyond this they have no priestly power. They are not, and do not pretend to be, extraordinary saints like St. Bernard of Clairvaux, or St. Bruno, or St. Francis, who drew men by the silent magnetism of their union with God. Nor do they go forth to call together the people. They make no effort to attract attention. They will make no concession to the weak and sickly prejudices of the curious tourist world in anything that concerns the truthfulness of the message which they preach. In fact, they simply say: "We are going to have our devotion of the Way of the Cross this Sunday morn. Our church, the dome of which is God's fair sky, is open unto all. If you will come, come! We do not flatter you; we have no Parisian comforts to offer you; but we will do our best to have the road hither smoothed for you, and we can give you simple bed and board, if you will pay the expense, to compensate for loss of time from our work, and to benefit our village common, and to adorn our little church which holds the Tabernacle of the great Lord from whom we draw all our art."

Thus Oberammergau may be said to be a mission church to which people flock from all parts of the world to hear a single sermon on the Passion of our Lord; and though it is preached in a language which many of those present hardly understand, and though it keeps them in their uncushioned seats for eight hours of a single day, only partially sheltered from wind and rain, and though it is not a sermon that tells them what might flatter their vanity, but rather one that speaks to them of their tremendous debt, their awful responsibility, their guilty neglect, yet the strange

comers all harken to it with singular patience and seem to remember only the tender compassion that flows like an undercurrent through all the sounds of warning and reproach which the sacred theme suggests.

And the impression is not merely one that acts upon the momentary sense and starts the sob and tear from the kind heart. Hear what Mr. Stead, the editor of the London *Review of Reviews*, tells us: "I learnt more of the inner secret of the Catholic Church in Oberammergau than ever I learnt in Rome. Protestantism," he says, "that confines its gaze solely to the sublime central figure of the Gospel-story, walks with averted face past the beautiful group of the holy women. . . . But plant Mr. Kensit or Messrs. Morgan and Scott in the theatre of Oberammergau, let them look with dry eyes, if they can, upon the leave-taking at Bethany, and then, as the universal sob rises from thousands of gazers, they will realize, perhaps for the first time, how intense is the passion of sympathy they have sealed up. . . . Protestantism will have much leeway to make up before it can find any influence so potent for softening the hearts and inspiring the imaginations of men. If," so ends this reflection, "the light and warmth of a new day of faith, and hope, and love are to irradiate our world, then may it not be confidently asserted that in the old, old story of the Cross lies the secret of the only power which can save mankind?" In Oberammergau nearly every house has a cross to top its front gable, and high up on the extreme craggy edge of the *Kofelberg* there stands that emblem of our Redemption, as if to proclaim to all the world from afar off that it is the badge, the sacred standard of a Christian nationalism for all the villagers around. In like manner you meet the wayside cross along the broad roads of the valley and by the side of narrow bridle paths upon the slope of the hill.

If there be in all this a lesson for us Catholics—and above all, for those of us who are commissioned to bring others into the Church—it might be this, that there is only one thing that will fill our churches and draw converts; one thing that will make the greedy world come to us with its offerings and ask to be admitted to the sacred shrine of truth; one thing to raise the respect for Catholic ritual and Catholic worship, as it has raised the respect

for the poor peasants of Oberammergau as they are seen making their solemn Way of the Cross. And that one thing is not the flourish and blare of trumpets, advertising a grand preacher; not polished eloquence of the pulpit; not the choice of a musical repertoire attuned to suit the fickle tastes of the modern world; not the device of short services or soft cushions in high-priced pews, or the cry of progress thrown as a constant bait to the national and domestic vanity of a people that grows restless in proportion to your catering to its desire for change. No; none of these things will bring us a growth of God's Kingdom here, but only and simply the study and the homely teaching of the life of Christ in all sincerity.

The spectacle of the Passion Play in the beautiful little village of the Bavarian Alps, which until lately was out of the reach of our railways, refutes all the high-sounding arguments of the champions of progress, and teaches us that if we were to lay but due stress on the development of simple Catholic truth in our own lives and the lives of those whom we guide, we should produce such people as one meets at Oberammergau, the homely, simple, unspoiled hamlet—where, when the Angelus bell sounds from the church belfry, every knee bends, in cottage or street or field; where for days, once in ten years, there is indeed bustle and crowding and the chatter of strangers' voices; but when the Play is over and the crowds have gone, the old stillness returns, and with it the song of the birds frightened away for a time from their little nests under the eaves of the pretty white houses with their pictured fronts, and the green benches at their open doors. All will again be peace, and the peasants will forget the strange faces that disturbed their simple routine awhile. "Their royal robes or their rabbinical costumes laid aside," says Mr. Stead, already quoted, "they go about their ordinary work in the ordinary way as ordinary mortals. But what a revelation it is of the mine of latent capacity, musical, dramatic, intellectual, in the human race, that a single mountain village can furnish, under capable guidance and with adequate inspiration, such a host competent to set forth such a play!"

It was on a Saturday, a little past noon, when I reached Oberammergau by the railway, which now connects Munich directly

with the village. Rain was falling heavily. But, as I followed the crowd, a good-natured youth, of whom I had inquired the way to the house of *Schweighans*, where I was to lodge, took my valise, saying: "Come with me, it is not far." The little cottage lay in a recess of one of the lawns grouped around the church. There was a pleasant *Grüss di Gott!* from the three inmates, two elderly women and a fine-looking young Tyrolese; and their simple cordiality and honest faces, which inspired confidence, made me look upon the small but cleanly-furnished room, which I was to occupy, as a very great privilege, all the more when I learnt that there were only fifteen or sixteen single rooms to be had in the whole village. We loitered about, visiting the little church, quite rich in carvings and quaint pictures, and having five altars to accommodate the many visiting priests. The churchyard, too, where generations of Langs and Mayers and Rendls are buried, is characteristic by reason of beautiful headstones and rich beds of forget-me-nots and immortelles, and in particular by its eloquent inscriptions, often so simple as to remind one of the Catacombs, and always so full of affection as to make one pray both for the dead and for those who seemed so to love them. I noted some. Here is a tomb erected by three children to their deceased father:

MATTHAEUS GROM. 1890, 24 Aug.

Für all dein Lieben hier auf Erden,
O theurer Vater, danken wir.
Einst wird der Dank noch schöner werden;
Wenn wir vereinigt sind mit dir.[1]

Over a bed of immortelles, shielded by evergreen, are these simple words:

Die Mutter ihrem Kinde.
R. H.
1861.[2]

[1] For all thy acts of love unto thy children here,
We, dearest father, give thee thanks.
One day our gratitude will prove more fair,
When we shall meet thee in God's Paradise.

[2] The mother to her child.
R. H. 1861.

The absence of names here shows that exquisite delicacy of taste which makes sorrow unselfish, and therefore so beautiful; if the mother was a peasant woman, she had the soul of a queen.

Or, again:

Hier ruht mein unvergessliches Kind.
20 Dec. 1883.

Ihm folgte bald sein Schwesterlein.
23 Jan. 1884.[3]

Close to the right entrance to the church is a grave of a priest, who, after rendering great service to his country and the Church, retired to Oberammergau and there died. The inscription gives his rank and ecclesiastical titles, and then adds the Latin words:

Elogia lapidi incidi vetuit.
R. I. P.

He would not have his praises carved in stone, seeking only rest eternal in heaven. His name was *Rmus. D. D. Herculanus Schweiger*, which name describes a silent man. His silent tombstone is more eloquent of his praise than a fulsome biography would be.

Toward five o'clock, as the weather had cleared, Bishop V— and myself went to the theatre, for the Play had been acting that day and the people were expected shortly to come out. We were curious to note the effect on the faces and manner of the spectators as they issued from the dozen gates on both sides of the hall where they had been confined for over eight hours. Gradually the audience began to stir. The last refrains of the chorus died away, and the crowds pressed through the opened gates. There was no rush, no boisterous noise, no dissatisfied or frivolous airs. All moved as if it were a vast congregation coming out of a church after service. The Papal Nuncio to Brussels, Monsignor Sambucetti, and other high dignitaries drove through the crowd, respectfully acknowledging the popular salute, and most of the spectators wended their way quietly to the railway station,

[3] Here rests my e'er-remembered child.
20 Dec., 1883.

His little sister quickly followed him.
23 Jan., 1884.

ready to go back to Munich in the train that had been waiting for the close of the Play.

Meanwhile we passed to the back of the theatre, to the stage-gates from which the players must shortly issue. They came in small groups or one by one. There was seemingly no consciousness that they had done aught worthy of special congratulation. Those who stood watching them would have been ready at the first chance to shake hands and compliment the most prominent performers. No one dared to do it. The instinctive reverence which their very modesty inspires seems to preserve this people from the approach of flattery and the taint of vanity. When Anna Flunger, the postman's daughter, who takes the part of our Blessed Lady, appeared, we knew her from the fact that she was in deep mourning. She had buried her father on the previous day, and the two young girls who accompanied her showed her such gentle, unobtrusive courtesy that quite unconsciously they reflected her own noble character. With a grace begotten half of shyness, and half of the independence of womanly virtue, she turned from the crowd to a side-path that took her out of the public gaze. They say that she had played that day the scene of the bereavement of the Mother of Christ with a depth of pathos that could only have come from her own realization of the abandonment which the death of a loving father had brought upon her. I understood the truth of it when I saw her on the following day.

On the morrow we were up by four, said Mass in the parish church, which was filled during all the time from then on to half-past seven o'clock. At eight every seat in the theatre was taken, and the Passion Play began. The spectators, except those in front, are sheltered from any inclemency of the weather by an arched shed or cover extending over the entire auditorium. Here the seats are arranged on an inclined plane rising toward the back of the theatre. The stage, which has a width of about 140 feet and is without roof, can be seen from all parts of the structure.[4] The centre of the stage has a separate setting, as it were a stage upon a stage. This is for the tableaux or living pictures; but it

[4] The play is not interrupted by rain, unless it falls so heavily that the performers cannot be seen by the spectators.

also serves for special scenes within the city of Jerusalem, such as the hall of the Temple, the council chamber, Herod's palace, the Garden of Olives, etc. Around this central stage, with changeable scenes, and behind it, backed by the Tyrolese mountains, you see the streets of Jerusalem, with the houses of Annas and Caiaphas to the right and left in the foreground. This portion of the stage does not change, and it has a very real look, with living palm trees bending their foliage over the walls.

Before each act of the Play proper there is a prelude which explains in the form of *recitative* the meaning of the tableaux which immediately follow. These are presentations of typical scenes from the Old Testament. They set forth the connection of cause and effect, or of shadow and reality, of type and perfection, or of prophecy and fulfilment in the Passion of our Lord, as it is traced from the beginning of the divine revelation. Thus various incidents from the entire Sacred Scripture are interwoven with the Play, and the spectator is made to understand and follow the connected purpose of the sacred history, illustrating the one central fact of the Redemption.

The Play opens with the appearance of a choir of thirty-three singers in the guise of guardian angels clothed in beautiful robes gracefully caught up with cords of gold over white tunics. One by one they come out from the two sides of the stage, meeting in the centre and forming a semicircle in front. In the meanwhile an unseen orchestra starts its soft strains of harmony, forecasting the character of the coming scenes. At a given point the sonorous voice of the leader, or *choragus*, who stands in the centre of the guardian group, catches up the melody and interprets with mingled appeals to God and to the hearer the living tableaux which precede, as already stated, each act of the Play and typify the incidents of the Passion.[5]

The first prologue states the fall and its sad consequences to mankind; the chorus joins in an harmonious appeal to man to bow down in loving adoration and gratitude because God has decreed to lift the curse that held the human race through sin! As the last words are chanted the members of the choir, still sing-

[5] There is beside the leader of the chorus a speaker of the prologue. On the day we witnessed the play Jacob Rutz supplied both places.

ing, gradually retire toward the sides, so as to expose to full view the central stage, the curtain of which rises, revealing Adam and Eve in the attitude of fleeing from the Garden of Eden. In the branches of the tree of good and evil you see the serpent, the tempter, and an angel with flaming sword stands at the exit of Paradise. While the spectators' eyes are riveted in rapt concentration upon this picture the plaintive voice of the cantor is heard—

Man is banished from fair Eden's glades,
Darkened around with sin and death;
The way to Life is barred. But lo!
There gleams afar from Calvary's height
A hopeful ray into the night.

Then of a sudden the chorus takes up the solitary note and, as the curtain falls, chants in grand unison a prayer—

God, all merciful, will pardon
And undo the wrong of sinful man,
Giving His own Son a hostage
Unto death!

Whilst singing the last verse, the chorus, which had gradually resumed its former position, again withdraws, and a second beautiful tableau shows us the scene of Abraham sacrificing his son Isaac. Then follows a melodious outburst of song—

Hear, O Lord! Thy children's voices tremble:
Children only stammering can give praise.
They who at the sacrifice assemble,
Hands of reverent adoration raise.
In the shadow of the Cross we see Thee,
Bleeding on the thorny path advance;
We, Thy children, follow, dearest Master!

As these words are ended, the curtain rises a third time and we behold the symbolic adoration of the sign of the Cross, around which children in the form of angels are grouped in various attitudes of prayer.

The chorus has barely left the proscenium when the action of the Play proper begins. Crowds of people are seen approaching from afar in the rear of the stage, gradually filling the street to the right and advancing to the front, whilst—

Hail! all hail to David's Son!

and hymns of praise and joy become more and more audible as the entire stage is being crowded with the surging multitude. In their midst are our Lord and the Apostles, and as the central stream reaches the outer court space of the temple we get a full view of the Christ, beautifully majestic as He sits upon the colt, which is led by St. John. Suddenly, as our Lord reaches the area of the temple court, He halts. The money-changers are busy stirring the shekels, thrusting forward their venal beasts of sacrifice, chattering, haggling, bargaining. But as they see the Christ apparently amazed and indignant at their doings, the noisy striving ceases and a dull weight steals over the mingled crowd of temple ministers and traders. Amid the silence is heard the ringing, noble voice of our Lord: "Is this Jehovah's house of prayer, or are we in a Gentile market-place?" Then turning to the astonished priests He upbraids them for their negligence in guarding the honor of the temple. Some seem afraid and shrink aside; others stolidly hold their places. The people approve the rebuke, saying: "He is truly the prophet of Nazareth! These traders have long desecrated the holy place." There is a murmur of remonstrance among the priests and a simultaneous show of defiance on the part of the money-changers. In the meantime Jesus advances through the scattering crowd, upbraiding their vileness, bidding them go thence at once, and as they hesitate He overturns their tables and drives them forth.

But the story is known to us. The Play presents in successive and beautifully natural scenes how the jealous Pharisees use the occasion of this day to incite the traders, and through them the people, to oppose our Lord. One of the most thrilling scenes in the first part of the Play is that wherein Dathan, a merchant, is urged by Nathaniel, a leader in the Sanhedrin, to turn the sympathies of the fickle multitude against Jesus.

The second act opens again with a prologue and the chant of the choir of angels:

> Hail to you all united here in love,
> Around your Saviour sad! Oh! follow Him
> Upon the pathway leading to the Cross!
> Those who from near and far are come this day,
> All feel united in their Master's love,
> Who for us dies!

See! even now the cup of sorrow fills for Him:
For bitter hatred of an envious race
Conspires through greed of gain to do Him harm:
That which to impious murder Joseph's brethren spurred,
In days of old,
The same does now move on to decide
The Council's wrath, blind to the living truth.

Here the curtain rises and we see Joseph, the type of Christ's humiliation, in the plain of Dothan, surrounded by his brethren, who have decreed to take his life. In the meantime the chorus continues to impersonate the parts of the living picture.

The act which immediately follows presents a meeting of the great Jewish Council, in which Caiaphas is the principal spokesman. So thoroughly does Sebastian Lang, a man about fifty-five years of age, enter into this character, that his townspeople have expressed their wonder at his cruelty to our Lord, forgetting that the man, who is kind and amiable in the home, only acts the part assigned him. The representatives of the people, among whom are principally selected those who felt affronted by our Lord's action in the temple, are brought to the great Council hall, praised for their patriotism, and finally shown how they might aid in destroying Christ.

The third act represents the farewell of our Lord to the friends at Bethany. It begins with the prologue, ushering in the tableau of Tobias taking leave of his parents before setting out on his journey in company with the Archangel Raphael.

A solitary voice from the proscenium starts the tones of grief impersonating the mother of young Tobias:

Who of you, dear friends, can know
All the bitter pangs of woe
Which a mother's heart bestir
As her child departs from her?
Go, Tobias, dearest one,
Yet make haste, mine only son,
To return. In thee alone
Can my heart forget its sadness,
Give it back a mother's gladness.

Then, as the subsequent words "Tarry not, but soon return," etc., hang prolonged upon the air, picturing in sounds of the music

the longing gaze with which the mother looks after her child, the curtain rises and we behold young Tobias leaving his parental home in company with the angel.

Next follows the tableau of the Bride in the Canticle of Canticles. In a wondrously fair garden the Spouse of Christ stands overshadowed by a rich bower and surrounded by virgins in white garments. The Bride, lamenting the absence of her beloved, appeals to the daughters of Jerusalem. It is typical of the anguish of our Blessed Lady at the first approach of the Passion which takes from her her Divine Son.

Whether it is that the Catholic heart knows how to enter more deeply into the recesses of the inconsolable grief of our Blessed Mother, because it learns from childhood up to love her with an unequalled and reverent affection, or whether the scene and the music of this passage in the Passion Play have in themselves the indefinable power to lift the soul in sympathy with what appears to the senses, I will not define. But it seemed to me that never, in all the range of sweetest melodies, have I heard any cry of gentle desolation as those bars of the "Bride's Lament." It was as if the voice bore the soul fluttering out into the darkly-clouded air, rising and lowering in swift search of the object of its life and delight.

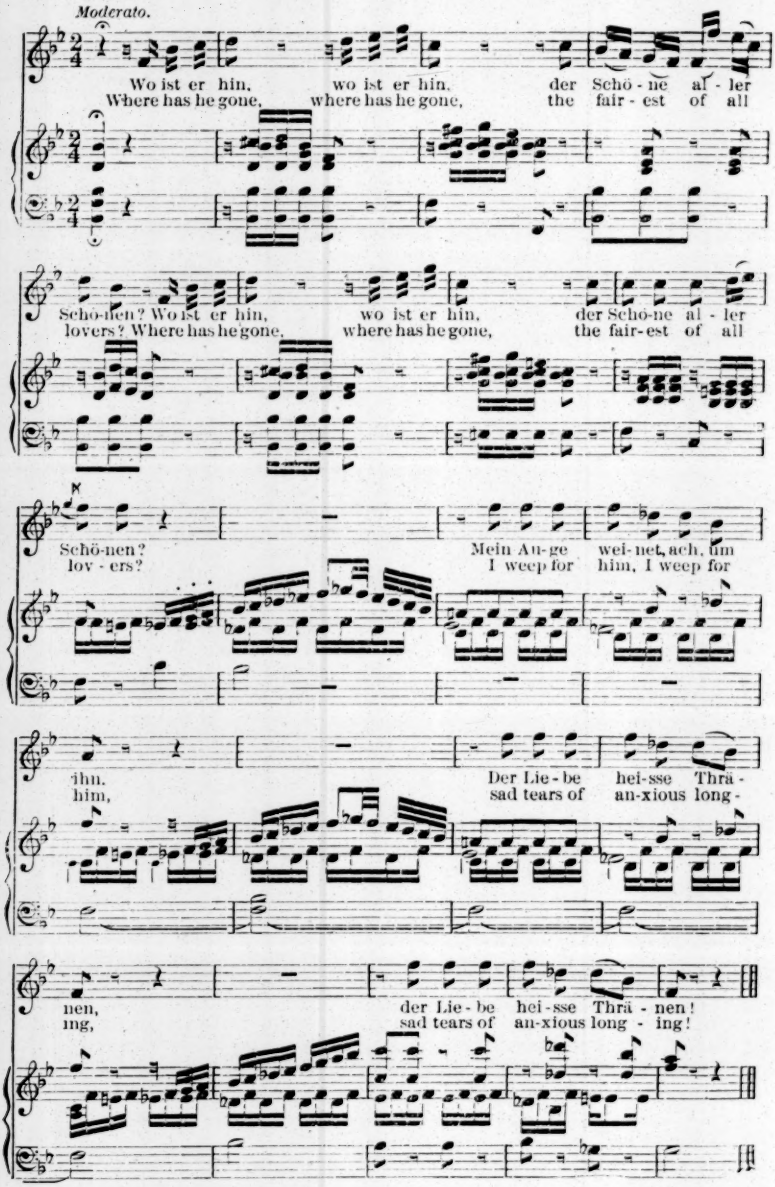
Oh! where is He? Oh! where is He?
  Among the fair the fairest.
In sorrows deep mine eyes o'erflow
  With tears of bitter longing!
Mine eyes are seeking everywhere
  With anxious hope to meet Thee,
And with the gleam of morning fair,
  Oh! let Thy presence greet me.
Ah! come, my Lord, then would its pain
  No more my heart be keeping—
Why tarriest Thou, beloved Spouse,
  To soothe my weary weeping!

Then the chorus answers in an antistrophe:

Beloved Spouse, be comforted,
  Thy Master soon returneth,
And then no cloud shall dim thy joy
  Or shade thy gladness over.

THE LAMENT OF THE BRIDE.

ACT III. Sc. I.

Moderato.

Wo ist er hin, wo ist er hin, der Schö - ne al - ler
Where has he gone, where has he gone, the fair - est of all
Scho-nen? Wo ist er hin, wo ist er hin, der Scho-ne al - ler
lovers? Where has he gone, where has he gone, the fair-est of all
Schö-nen? Mein An-ge wei-net, ach, ihn
lov - ers? I weep for him, I weep for
ihn. Der Lie - be hei-sse Thrä -
him, sad tears of an-xious long -
nen, der Lie - be hei-sse Thrä - nen!
ing, sad tears of an-xious long - ing!

As the curtain falls we see our Lord approach with the Apostles on the way to Bethany. He speaks to them of the things that are about to happen. As they near the village, Lazarus, Martha, and Mary come out to meet him. He enters the house of Simon, where Magdalen anoints Him as they sit at table. "Fare thee well, beloved and peaceful Bethany! Never more shall I rest in thy silent shadows." These are His parting words as He rises, whilst Magdalen, bitterly weeping, seeks to detain Him. As He is leaving and imparting a last soothing blessing, Mary, His Mother, with some of the holy women, appears at the door. The parting scene is indescribably beautiful. There is a hush upon the audience, as though their hearts were still, and many strong-willed and hard-faced men are in tears.

The fourth act opens with a prologue in which a touching appeal is addressed to Jerusalem to return, to avert the sad calamity which must be followed by the awful repudiation of the synagogue and the casting out of its children from the promised mercy of Jehovah. The tableau which follows presents the choice of Queen Esther by Assuerus in place of the haughty Vashti. The action then proceeds. Christ, accompanied by His chosen disciples, approaches Jerusalem. Judas is of the company, and asks what provision our Lord has made for their safety and their future, in the event of harm befalling Him at the hands of the Jews. Our Lord warns him and gently rebukes his over-anxious earthly care. Judas stays behind. We see him on the stage alone, deliberating whether or not he should follow any longer a course that seems to him utterly improvident. Whilst Judas is thus soliloquizing, Dathan, one of the Jewish traders in the confidence of Caiaphas, appears, notices the indecision of Judas and, taking advantage of the occasion, gradually gains him over to the side of the Pharisees. Judas accompanies Dathan to a meeting of kindred friends, where they discuss the imprudence of Jesus. A hope is thrown out to the fickle disciple that he might become a great and trusted friend of the high priest and be put in the way of honor and wealth. Judas leaves the company, and, once more alone, speculates upon these advantages, and finally resolves to offer his services to Caiaphas.

Next follows a brief street scene, in which Baruch, a servant

of Mark, meets Peter and John, who ask that their Master might be permitted to celebrate the Pasch in Mark's house.

The fifth act opens with the usual prologue to the tableau typifying the Last Supper and the institution of the Blessed Sacrament. The two images presented successively are the Israelites in the desert fed miraculously with manna from heaven, and the return of the spies laden with the grapes of the promised land. There are about four hundred persons, among whom are one hundred and fifty children, grouped in each of these living pictures. So motionless, however, do they remain throughout the chanting, that one doubts their reality and believes them to be carved in colored stone. The tableaux are followed by the action in the cenacle. Whilst our Lord washes the feet of the disciples, and during the institution of the Blessed Sacrament, an invisible choir chants without accompaniment and as though angelic voices came from the distant heavens. A moment later the picture appears as that of Leonardo da Vinci's "Last Supper" in every detail of its grouping, color, and action. The scenes of touching friendship and of the Master's holy love portrayed in the last act are followed by those of the betrayal on the part of Judas.

In the prologue to the sixth act the story of the ungrateful disciple is foreshadowed. When the narrator ends his *recitative* a single voice of unspeakable sweetness addresses an appeal to the Iscariot to retrace his steps. The refrain is taken up in chorus:

> Oh! Judas! but one moment stay!
> Halt! finish not this loathsome deed!

The tableau of Joseph being sold for twenty pieces of silver (I. Mos., 37: 29) to the Midianites typifies the compact of Judas to sell his Master. Again the solitary voice is heard alternating with the harmonious responses of the chorus, to illustrate this scene. In the action of this part the Sanhedrin meets. Judas with Dathan comes before Caiaphas, who draws the unfortunate Apostle further into his toils and closes a bargain by which Judas is pledged to serve the Pharisees under pretext of protecting the sanctity of the law of Moses and the temple. The noble protest of Nicodemus, impersonated by Wilhelm Rutz, against the unlawfulness of the transaction and the vileness of Judas' treachery, forms

a pleasing contrast to the scene of Pharisaic machinations. The grouping of the Sanhedrin, as it brings out the various degrees of importance of its members, is exceedingly artistic and effective. The curtain drops upon the scenes of tumultuous zeal and noisy haranguing among the personnel of the great Jewish Council. When it rises again the evening shadows usher in the scenes on Mount Olivet. After the illustrative prologue and the harmonious lament of the angelic choir we are shown Adam toiling in the sweat of his brow, and Eve with her little ones weeding the earth of thorns and briars. The image as interpreted by the choir is the type of the anguish and bloody sweat in the Garden, and the thorny crown that awaits the Master. A second image, symbolical of the betrayal of Christ, is the treacherous murder of Amasa by Joab, described in the second book of Kings, 20 : 9.

The scene by the rocks of Gibeon
Is repeated by Judas, Simon's son.

Ye rocks of Gibeon,
Why do ye mourning stand,
That once were counted joy of all the land,
As though in gloomy veil enshrouded?

A choir in the distance answers in melodious unison :

Flee hence, O wanderer, swiftly flee from hence!
This blood-stained spot is cursed of all the land.
Here fell, betrayed and innocent, by murderer's hand,
Proud Amasa!

And trusting in the friendly mien of Joab,
Bending his cheek unto a kiss of peace,
Received the treacherous steel within his heart,

Again the choragus takes up the refrain :

The rocks lament for thee;
The blood-stained earth takes vengeance heavily:
Be dumb, ye rocks of Gibeon!
For Judas, feigning falsely loving ways,
A greater one than Amasa betrays :
The Holy One of God, his Lord, he slays!

In the action following upon this prelude we see Christ approaching from the rear of the Garden in converse with His

disciples and preparing them for His Passion. Half-way across the stage, beneath the shadow of olive trees, He stops and dismisses all the disciples except Peter, James, and John. To the left there is a sloping hillock sheltering a rocky recess. Thither the suffering Saviour withdraws to pray, leaving the three chosen Apostles, who compose themselves a little further front. The sad and slow return of the Redeemer during the agony, the touching appeal He makes to the disciples to pray, and the final appearance of the white-robed angel keep the audience in sympathetic suspense, rudely disturbed by the turbulent approach of the crowd. Judas is with the throng. As the torchlight reveals his darksome figure it presents a strange contrast with the Saviour, whom the traitor salutes with the kiss of peace. The curtain falls upon the scene of Christ being led away captive by the rabble.

It is long after eleven o'clock. The speaker of the prologue announces a brief recess, and bids the audience return at one o'clock. Quietly they rise. In a few minutes the theatre is empty. You hear but little of enthusiastic expression about the performance. Such spectacles, like great sorrow, seal the lips in proportion as they touch the heart. Besides, the crowning acts of the great drama are still to come, and the impression is only half formed and of all too sacred a character to be analyzed before it is completed. Here and there may be recognized the faces of some leading performers or cantors. They do not court your attention. If you speak to them they will answer your questions without restraint. Otherwise they make no reference to their part in the Play.

Punctually at one o'clock the seats of the great hall are again occupied. The angelic chorus appears, and the speaker of the prologue, alternately with the chanters, describes how our Divine Lord has been taken captive; how He is being ill-treated by the rabble, struck rudely, and smitten on the cheek. These things are foreshadowed in the fate of the prophet Michaeas. As the strains of music end, the curtain rises, and we behold in a living picture the prophet before Achab, smitten on the cheek by Zedekias, priest of Baal, because he tells the truth against the weak king. Softly, like the gentle whisperings of warning, sings the chorus:

Roses, laurels, earth's fair glories,
Are for those who feign and lie.
Truth must go uncrowned in this world;
Bear with envious calumny

The action which immediately follows presents the high priest Annas at early dawn, restlessly pacing the balcony of his house. He has passed a sleepless night. His minions, Esdras, Sidrach, and Misael, buoy him up with the hope that Christ has been captured during the night, and that all their machinations have succeeded. Finally, the news is brought by one of the Pharisees that Christ has been captured. Judas has stealthily followed the messenger to see what effect the message would have upon the high priest who has promised him his favor. Annas rejoices at the tidings, and praises the zeal of the Pharisees. Suddenly Judas hears him say that now Jesus must die. Terrified at this, the traitor leaps to the side of the high priest. "Not die!" he cries. "I have not delivered Him to you for that! No, no! He is not guilty of death!" Annas spurns the traitor. "Woe is me! What have I done?" cries Judas and hastens away.

Let me pass over the story of the trial of Jesus before Caiaphas, the denial of Peter. In the fifth scene we meet Judas alone, restlessly wandering about, hoping that the worst may not prove true. At last, devoured by the gnawing torture of remorse, he goes to the potter's field. Once more he recalls all the kindness of his dearest Master. "Oh! might I look upon His gentle face once more! It would quench these burning tortures in my soul. But He lies in prison! Is dead, perhaps,—and dead, murdered through me! No, no! I cannot hope in life,—and life, what boots it? My life! Ah! had I ne'er been born. Men will shrink and flee from me, as from one stricken with a loathsome pest!" Then suddenly he sees the barren tree. With feverish raving he regards it. "It bears no fruit. It is blasted, accursed, fit for such cursed fruit as me. Ah, serpent, wind thee round me. Come, get about my neck, and strangle Judas, the betrayer!" At these words he tears loose his long girdle with convulsive energy, fastens it round his neck and to the branch of the tree, swinging himself off as the curtain falls.

The tableau which precedes the despair of Judas is the picture

of Cain wandering desolately in the field after the murder of his brother Abel.

Two other scenes are most remarkable for the touching character of the incidents they represent. One is the meeting of our Lord, as He carries His Cross, with His Holy Mother who, apparently not knowing that Jesus has been so quickly condemned and hurried on to execution, comes with the Magdalen, John, Salome, and Joseph of Arimathea from the street of Bethany, whilst the procession of the *Via dolorosa* is slowly winding its way from the other side of Jerusalem towards the city gate. Mary asks John what was the result of the meeting at the house of Caiaphas and whether Pilate succeeded in releasing Jesus. Whilst they are thus discoursing sadly, and Magdalen is seeking to comfort the Holy Mother, all being about to go to the house of Nicodemus, who might give them definite knowledge of the doings of the Sanhedrin, they suddenly hear the noise of the approaching rabble accompanying Jesus bearing the Cross. What follows is indescribably touching. Mary sees her Divine Son, a scene which is so real here that we have no adequate words to picture the effect upon the beholder.

The choir of guardian spirits has disappeared from the proscenium. The music, sad as its tones had been during the last spectacle, has ceased. There is a brief pause of inaction. Then the angelic chorus reappears, all robed in black, wearing girdles and sandals. Their fillets are adorned with black wreaths in place of the rich golden coronets they wore before.

The last scene was the tableau of Moses lifting the brazen serpent upon the cross in the desert. The prologue is a call to the spectator—

> To rise and go
> In grateful penitence. Aglow
> With sorrow, follow up to Calvary
> And see what He has done to free
> Your souls, as on the Cross He dies,
> A patient, bleeding sacrifice.
>
> Ah see! with wounds His only covering
> He hangs for you upon the cross,
> And Belial's sons, in godless triumph,

Drink in this sight of pain and loss,
While He, whose love for sinners' lives,
Is silent, suffers, and forgives!

As the recitative goes on you hear the dull strokes of the hammer behind the scenes, piercing the soul of the hearer, for the words reveal to him that at this moment they are nailing the Saviour to the Cross.

With horror and dread the sound is heard:
The rending of joints from their sockets torn,
As the strokes of the hammer rend the air.

Where is the heart that human born
Sickens not at the blows that beat
The cruel nails through hands and feet?

Come ye and lift to the Tree of Shame,
O souls of men, your pitying eyes!
And look on the face of the gentle Lamb,
Who has given His Blood for you, and dies!
See, between murderers lifted up,
To the dregs He drains the bitter cup!
Ah! who can know the love that lives
In this Sacred Heart laid bare,
That love in return for hatred gives,
And saves us from dire despair?

Offer in turn to Him
The impulses of your own cleansed heart!
Worship before
This Cross evermore!

A moment later you see the scene of Calvary. The two robbers hang tied to their crosses. The Cross of our Lord lies on the ground. Christ is nailed to it. Slowly it is lifted into mid-air whilst unutterable sorrow speaks out of Mary's attitude as she stands off in the distance. The heart-broken Magdalen, bending her aching head, is weeping bitterly.

For half an hour, whilst the executioners are gambling upon the sacred garments, and the Pharisees are scoffing, and the rabble moves hither and thither in rude curiosity, we gaze at the figure of Christ, unmoved, upon the Cross. When the last of the Seven Words has been spoken, and all is consummated, the central stage grows dark and the air resounds with the dull rending

of rocks. The people depart in terrified confusion, and only the friends of Jesus, who have gradually drawn closer around the Cross, remain. With gentle care the Master is taken down and placed in the sepulchre.

The next act represents the Resurrection. The final tableau is that of the Ascension. Whilst the glorious harmony of the Alleluia is still resounding, Jesus, robed in white, bearing a palm branch, surrounded by the Apostles and disciples, with Mary and Magdalen, blesses the devoted circle as He slowly ascends into the air. As the figure of the Saviour rises, groups of angels are seen to surround Him, and the curtain falls amid the jubilant notes of the choir. Thus ends the Passion Play.

The impression can never be forgotten. It is not a play to beguile the momentary sense of sympathy, but a sermon, an act of devotion that opens the gates of reflection upon the deep problem of life, and of its true worth as gauged by the price of our Saviour's Blood.

H. J. HEUSER.

Overbrook, Pa.

LUKE DELMEGE: IDIOTA.[1]

XVI.—ENCHANTMENT.

THE Canon sat in his favorite armchair in his rectory at home. The morning sun streamed in, and made a glory of his white hair, as of an Alp in the sunlight. The Canon was happy. And he was happy because he had not yet attained everything he could desire. For, you know, the unhappy man is he who, like poor Herder, has got everything that even Shakspere offers to old age, and has nothing to look forward to this side the grave. There were some things yet to be desired, to be reached unto, to be seized,—to be enjoyed? No! The enjoyment is the pursuit; it ceases when the hand closes down on the prize. And yet, with every consolation around him, and that most sublime of consolations, the growing happiness of his people forever under his eyes, there were some misgivings—the rift in the lute, the fly in the

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amber, which are inseparable from all kinds of human felicity. A letter lay open on the table. It was a pathetic letter, and more pathetic still, it contained a poem. This the Canon read over and over, and the tears were in his eyes. Yet the Canon was happy, for he was a good man, and he had the power of relieving misery always within his reach. Indeed, it would be difficult to say which was the happier—the benevolent Canon, who presented some poor woman with a brace of Orpingtons, with the assurance that she would have a glorious "cluck" in the springtime, or the poor woman who was just about to enjoy the pleasures of proprietorship. And when he had got 30 per cent. knocked off the rents of his tenantry, he walked on air for several days afterwards. So the Canon was happy, for he was writing a check for ten pounds this morning, and the check was made payable to Louis Wilson. The old fool! says someone.

Not at all! You'd do the same yourself, my indignant friend, if you had a little account at your banker's, and if you chanced to have these lines addressed to you:

> He stood afar, as one without a God,
> Waiting in darkness for the deeper night,
> When sleep would come—the long and soulless sleep,
> That seemed to him more peaceful than the hope
> Of future immortality.
>
> In the silence of that solemn midnight hour,
> While calmly slept the world, and stars kept watch,
> And the land was flooded with the moon's weird light,
> And the heavens and the earth were steeped in beauty,
> He laid him down thus wretchedly.
>
> And a ray of moonlight glittered on the blade,
> That leaped with deathly swiftness to his heart;
> And the stars looked down in pity as he sank
> With closed eyes, among the sleeping flowers,
> To rest forever peacefully.

The Canon was not a critic; nor had he an ear for music, or a finical respect for accents and syllables. He had only an imagination. And he saw the moonlight, and the sleeping flowers, and the crushed grass, and the blade with the dark stain—ugh! and the Canon wept with pity, and debated with himself long and

earnestly whether he would not change that check and write fifty. But the check was posted to No. 11 Albemarle Buildings; and the good housekeeper, whose rent had fallen into sad arrears, chuckled as she guessed: "A check from his huncle!" But the Canon went around these days in an anxious and happy mood, fearful that every post would bring him an account of a coroner's inquest. But to all outward appearance he was the same grand, majestic Canon, and the people said: "How great and how happy!"

During these happy months, Luke Delmege was floated along in a current of calm, peaceful work, broken only by the innocent pleasures of refined and beautiful social surroundings. He had time to think at last, though he never ceased to work. And one of his thoughts was this: This fever and fret of work, work, work—what is it all for? What is the object of it? The answer was: Work needs no object but itself, because work is its own reward. There was something in it, but it was not quite satisfactory; for, in that case, an immortal being had no higher object in life than a steam-engine. He proposed the question often to himself; and he proposed it at a happy gathering at a certain house, which had gradually become his salon and academy. Here invariably once a week, sometimes twice or thrice a week, Luke had the inestimable privilege of meeting a small, select coterie of esoterics, representative of every branch of literature, science, and art, and even divinity. For here came many soft-mannered, polite, well-read Anglican clergymen, who stepped over from their snug, if dingy, houses in the cathedral close, and brought with them an atmosphere of learning and refinement and gentle courtesy, which had a perceptible effect on the character and manner of this young Hibernian. And here, mostly on Wednesday evenings, were gathered celebrities, who slipped down from London by an afternoon train and went back at midnight; and Luke began to learn that there were in the world a few who might be masters and teachers forever to a *First-of-First.* And Luke grew humble, and began to sit at the feet of some Gamaliel, and his quarter's salary was spent long before he had received it in buying books, the very names of which he had never heard before. And with his plastic Irish nature, he had begun to fit in and adapt himself to

these new environments, and even his dress bespoke a change. And he studied, as carefully as a novice in a monastery, to subdue the riotous and impassioned elements of his nature, and to become as silky and soft and smooth as those with whom he associated.

But he proposed the question to Amiel Lefevril, one of the three maiden sisters who presided over the salon, and who had heard a good deal from Catholic friends about this new light, which had suddenly dawned from Ireland on the gray monotony of a dull English cathedral town. And it came around in this way. The lady had just got a letter from the great Master of Balliol, who had just finished his great work on the *Republic* of Plato, and one sentence ran thus:

> "You have endless work to do in your own sphere; and you must finish that, and not fancy that life is receding from you. I always mean to cherish the illusion, which is not an illusion, that the last years of life are the most valuable and important, and every year I shall try in some way or other to do more than in the year before."

"You see," continued Amiel, "these are the words of an old man,—a great old man; and how applicable to you, before whom the years are spreading in a long, sunlit vista."

"But—but," said Luke, with the old *sic-argumentaris* style, but now, oh! so modified, "life must have an object. There must be an ideal—an object to attain."

"*Distinguo!*" said the lady, and Luke almost jumped from his chair at the old familiar word. "If you are selfish and self-centred you need no other object than the tonic of daily work to strengthen and purify every mental and moral faculty. But there is a higher plane to which you will reach, and where you become divinely altruistic. That is, when you acknowledge and understand that the crown of life is self-surrender, and when the interest of the individual is absorbed in the interests of the race."

It sounded sweetly, and wrapped Luke's senses around as with an atmosphere of music and perfume; but his judgment was not convinced.

"I thought I heard someone enlarge a few nights ago—yes, indeed, it was Canon Mellish—on the world-weariness of all our great writers and workers—on the dead despair of Arnold of

Rugby and Matthew Arnold—on the justification of suicide by George Eliot, and the wish that it could be justified by Carlyle."

"Quite so," answered Amiel. "The necessary result of too great enthusiasm—the reaction from the *Schwärmerei* towards ashes and weeping. But, brother, you were unhappy in your illustrations. Those bright lights whom you mention burned for themselves only, leaving smoke and darkness behind them. You and we must seek better things."

"I cannot quite grasp it," said Luke, vainly stretching towards the insoluble. "I see some great idea underlying your thesis, but I cannot seize it."

"Then I must take you by the hand, and lead you into the inner circle of the mystics. You know, of course, that all great thinkers now understand the nature of Life's symbolism—that the whole world of experience is but the appearance or vesture of the divine idea or life, and that he alone has true life who is willing to resign his own personality in the service of humanity, and who tries unceasingly to work out this ideal that gives the only nobility and grandeur to human action—that is:

Seek God in Man!

not

Man in God,

which latter has been the great human heresy from the beginning."

It sounded nice, and it gave Luke a good deal of food for reflection. This self-surrender, this absorption in the race, the *Ego* lost in the All, and immortal in the eternity of Being—this is the very thing he sought for; and was it not the thing the martyrs sought for—the high-water mark of Catholicism? He ventured to hint vaguely at the matter to his rector, who rubbed his chin and seemed to smile, and said:

"I think, Father Delmege, you had better keep to John Godfrey and his pipe, and leave these Anglo-French blue-stockings alone."

Luke pronounced the old man reactionary.

"However," said Dr. Drysdale, "you want work for humanity. All right. I'll hand you over the county jail. You will meet some pretty specimens of humanity there."

"'Tis all this horrible mechanism," said Luke; "these English cannot get over it. Man is only a tiny crank in the huge machine —that's all they can conceive. How different this teaching—Man, a Symbol of the Divine!"

Yet the beautiful, smooth mechanism was affecting Luke unconsciously. He no longer heard the whirr and jar of machinery, or saw the mighty monster flinging out its refuse of slime and filth in the alleys and courts of southwest London; but the same smooth regularity, the same quiet, invincible energy was manifest even here in the sleepy cathedral town. Here was the beautiful tapestry, pushed out from the horrid jaws of the great mill; beautiful, perfect, with all fair colors of cultured men and stately women, and woven through with gold and crimson threads of art and science and literature. And Luke felt the glamor wrapping him around with an atmosphere of song and light, and he felt it a duty to fit himself to his environments. He was helped a good deal.

"Quick, quick, quick, Father Delmege; you're two minutes late this morning. These people won't wait, you know."

Luke felt his pastor was right; but he could not help thinking: God be with Old Ireland, where the neighbors meet leisurely for a *seanachus* on Sunday morning, and sit on the tombstones and talk of old times. And no one minds the priest being half an hour late; nor does he, for he salutes them all affably as he passes into the sacristy, and they say "God bless your reverence!"

Or: "Look here, look here, look here, Father Delmege; now look at that corporal! There you have not observed the folds, and it must be all made up again."

Or: "Could you manage, Father Delmege, to modulate your voice a little? This is not the cathedral, and some of those ladies are nervous. I saw Mrs. S— start and look pained whilst you were preaching yesterday. It was like an electric shock."

"God be with Old Ireland," thought Luke, "where the people's nerves are all right, and where they measure your preaching powers by the volume of sound you can emit."

But he did tone down his voice, until it became a clear, metallic tingling, as of sled-bells on a frosty night.

They had long, amiable discussions on theology during the winter evenings after dinner. In the beginning, indeed, Luke would break out occasionally into a kind of mild hysterics, when the grave, polite old man would venture a contradiction on some theological question. Luke did not like to be contradicted. Had he not studied under —— at college? And had he not experienced that the right way to discomfit an antagonist is to laugh at him, or tell him he is quite absurd? But the gravity of this dear old man, his quiet, gentle persistence began to have an effect on Luke's vanity, and gradually he came to understand that there are a good many ways of looking at the same thing in this queer world, and that it were well indeed to be a little humble and tolerant of others' opinions. For the truth forced itself on Luke's mind that this old man, although he never studied in the hallowed halls of his own college, was, in very deed, a profound theologian, and when Luke, later on, discovered quite accidentally that this gentle man was actually the author of certain very remarkable philosophical papers in the *Dublin Review*, and that his opinions were quoted in the leading Continental reviews, he was surprised, and thought—who could ever believe it?

This idea of toleration Luke was slow in grasping. He had such a clear, logical faculty that he could see but one side of a question, and was quite impatient because others could not see it in the same manner. There is reason to fear that at his first conference he was positively rude. He had a good deal of contempt for English conferences. It was fencing with painted laths instead of the mighty sword-play that goes on in Ireland. One brief case about Bertha and Sylvester, who had got into some hopeless entanglement about property, etc., and that was all. Now, all the other priests calmly gave their opinions; but Luke should blurt out impatiently:

"That's not what *we* were taught, and no theologian of eminence holds that."

Canon Drysdale rubbed his chin, and said:

"I had some correspondence with Palmieri on the matter. Would my young friend do us the favor of reading his reply?"

And Luke, angry and blushing, read his own refutation. He was much surprised at the conference dinner. Not at the dinner

itself, which was perfect in soup, joints, pastry, sweets; but this was the first time the conference was held at Kennstable, and the question of tariff arose. To Luke's surprise, the amount to be paid by each was gravely discussed in the presence of the host himself.

"Three-and-six, I should say," exclaimed the latter, "has been always the fixed tariff."

"I consider that rather exorbitant for what we have had to-day," said a young priest.

"We always had fish, you know," said a grave Canon.

"And beer thrown in," said another.

"I should say half-a-crown would be quite enough," said Dr. Drysdale. "The *debris* will be useful, you know."

"I really cannot manage, gentlemen," said the host, without a trace of temper, "unless I am recouped for the expense, not to speak of the labor and trouble."

"Let us fix three shillings as the tariff," said Dr. Drysdale; "I think you will be well repaid."

"If this happened in Ireland," thought Luke, "the guests would have powdered glass, instead of powdered sugar, for their dessert."

But the beautiful lessons of toleration and mildness and self-restraint were telling insensibly on his character.

One evening at the salon he ventured even to ask questions. A grave, elderly man had been saying that he had just visited Bunsen in Germany, and that Bunsen was a grand, colossal heathen.

"Did you," said Luke, shyly, "did you ever come across Wegscheider in Germany?"

"Weg—Weg—no, I cannot remember. Let me see—Weimar, Wieland, Wein, Weib, Weg—could he be anything to old Silas?" said the traveller gravely.

"No!" said Luke, a little nettled. "He was only a theologian; but he was heterodox, and I thought you might have met him." This was really good for Luke. He was getting gently into the ways of polite society.

"I think," he whispered to an Anglican parson, who was always extremely kind, "that Wegscheider was a Sabellian."

"What's that?" said the parson.

"Oh! I thought you knew all about heretics," replied Luke.

"A pretty compliment," said the Anglican. "No, I never heard the word, except flung occasionally at a bishop as a nick-name by one of our papers."

Later on in the evening Luke startled a little circle who were gravely enlarging on the evolution of the race, and conjecturing the tremendous possibilities that lay before it.

"Considering what has been done," said Olivette Lefevril, "and how we have grown from very humble origins into what we are to-day,"—she looked around and into a large mirror and arranged a stray curl,—"there is no, absolutely no, limit to the developments of humanity. Something higher, and something even approaching to the anthropomorphic conceptions of the Deity is even realizable."

"There is not much hope for it," said a belligerent journalist, "so long as the nations are at one another's throat for a trifle; and so long as gentlemen in morning dress in their comfortable cabinets can get the unhappy proletariat to blow each other to atoms for their amusement."

"Ah! but war," said Clotilde, "war, dreadful as it is, is but the sifting and selection of the strongest and the best. Nations merge from war and renew their strength as the eagles."

"And see," said a blue-spectacled lady, "how we have eliminated mendicancy from our midst. A mendicant is as extinct as a dodo."

"I should give all the world to see a beggar!" broke in Luke rashly.

"A beggar! a real, live beggar, with rags and things?" broke in the chorus of the startled multitude.

"Yes," said Luke, confidently, "a real, live, leprous beggar—a very Lazarus of sores, if only to help us to recall some things we read of in Scripture."

"Ah! but my dear Mr. Delmege, you quite forget that all this took place in Syria and in the close of the ancient cycle. This is England, and the nineteenth century."

"Quite so," said Luke, appealing to a Canon, "but what says the Scripture—'The poor you shall always have with you!'"

"What, then, becomes of the evolution of religion?" shrieked a lady. "If there is to be no progress, where comes in your Christianity?"

"I think," said the senior Canon, "that Mr. Delmege is right and wrong,—right in his interpretation; wrong in his application. The text he has quoted means: 'Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.'"

"Of course. And that embraces us all," said Olivette. "I'm sure, now, that sometimes I feel quite embarrassed by these accessories of civilization. Can we not do, I say sometimes to myself, with less? Are not these ornaments of life unnecessary and a burden? I sometimes feel that, like dear St. Francis, I should like to go abroad and—and—see the world."

"How could you get on without your easel and brushes and palettes?" said Clotilde. Olivette was the artist of the family.

"Oh! I should hire a little Italian boy to take them for me, and we could spend days on the Umbrian Mountains, and paint, oh such delicious bits of scenery, and eat nothing but olives and grapes, and drink only water—snow-water from the fountain-peaks of the Apenines, and—and—a little Falernian."

"And then, dear," said Clotilde, "you could go down into the convents, and copy those dear crucifixions of Angelica, and the sweet 'Ecce Homo's;' and oh! Olive, if you could bring me back one—only one copy of that divine 'Scourging,' by Corti!"

Olivette shuddered, and said coldly:

"No! no! our Heine has stopped all that. No more painful realism, like the visions of Emmerich; but sweet-faced Agneses, and Cecilias, and perhaps, now and again, a divine Juno, or the flower-face of an Oread."

So Luke's little observation drew down this admirable discussion on Scripture, political economy, art, etc., and Luke felt not a little elated as the giver of inspiration and the originator of ideas. Dear me! to think that he, the child of an Irish peasant, should be not only a member, but even a leader, in this select coterie in the centre of British civilization! And Carlyle took years to make the British public forget that he was the son of a Scotch mason! Luke was floating on the enchanted river.

He was accompanied to the door by the sisters.

"I really think I shall paint your picturesque beggar," said Olivette.

"No, no, dear, don't spoil your art-fancies," said Clotilde. "What would the 'Master' say?"

Luke felt half-jealous of that "Master."

"If you could spare time," he said, "I should like much to have a picture of that ship in the 'Ancient Mariner'—the sea smooth as glass, the sun setting, and her skeleton spars making a scaffolding against the daffodil sky!"

"You shall have it," said Olivette.

"Good-night, brother! Don't forget the *Atta Troll!*"

"Good-night, brother!"

"Brother, good-night! The *Laches* for Thursday!"

"Bah," said Luke; "there's only a sheet of tissue-paper between the races; but politicians and pamphleteers have daubed it all over with ghouls and demons on both sides. When will the valiant knight come and drive his lance through it, and let the races see each other as they are?"

It was close on midnight when Luke reached the presbytery. A light was burning in Dr. Drysdale's room. Luke went softly upstairs. The old man was at the door of his bedroom.

"I must say, Father Delmege, that you are keeping of late most unseasonable hours—"

"I was detained by some gentlemen from London," stammered Luke. "It appears that midnight is considered quite early in London."

"This is not London. This is Aylesbury. There is a parcel and some letters in the dining-room."

Luke went downstairs. He was chilled and depressed at this reproof. He eagerly opened the parcel. He had ordered from a bookseller on the Strand a pretty fair collection—Goethe's *Wilhelm Meister*, Comte's *Catechism of Positivism*, Mill on *Liberty*, Herbert Spencer on *Progress and Education*, etc. Instead of the bright, spruce volumes he had expected, he found four dingy, clammy duodecimos. Turning to the gas-jet, he read the almost obliterated words on the back:

"BREVIARIUM ROMANUM: PARS AESTIVA."

"Who has offered me this insult?" he said. "I suppose Sheldon, who is so much concerned about my eternal salvation."

He tore open the first letter. It was from Father Sheldon, and ran thus:

"*My dear Delmege*:—A Miss Wilson, from Ireland, called here to-day to inquire for you. She said you were deeply interested in her brother, Louis, a young medical student, at St. Thomas's. She had not heard of your removal to Aylesbury, and seemed disappointed. She has come over to act as housekeeper and guardian angel to her brother. From our brief conversation I could gather that she is eminently qualified for both offices. I don't despair of the Island of Saints yet. I think there's one left. She wished that I should enclose to you their address."

* * * * * * * * * * * * *

The second letter ran:

"*My dear Luke*:—We expect you over without fail for your sister's wedding. Your protracted exile is causing some anxiety here. It is probable, as you have already heard, that Margery will enter in Limerick. You know that poor Father Tim has gone to meet his brother, Ecclesiastes, in Heaven. He left you his Breviaries and a parting word—to hold your head high!

"Yours affectionately,

"MARTIN HUGHES, P.P.

"*Seaview Cottage, Knockmany.*"

Luke took up the Breviaries rather gingerly. The cover had been originally of red morocco; but the years had wrought havoc with red and gold. They were black, grimy, clammy, from constant use; for then, as now, the Breviary is the poetical anthology, the manual of philosophy, the compendium of theology and patrology to the Irish priest. Luke put down the volumes with a shudder, and then washed his hands.

XVII.—A LAST APHORISM.

'Twas true, indeed. Father Tim was dead. He had carried his little stock of wisdom, and merged it in the great supernal Wisdom that guides, oh! so unerringly, yet imperceptibly, the little currents of our lives. There never was a man so proud of his philosophy as Father Tim; never a man who knew so little of the world. His happy consciousness of the former faculty, his

happy unconsciousness of the latter defect, or blessing, made him a most lovable man.

During this spring the influenza, then quite an unpleasant novelty, was raging in his parish; and night and day he swept the mountains from cabin to cabin on his little cob. Then when the epidemic had ceased and the flock was saved, the pastor was struck down, and fatally.

Father Martin was beside himself with grief. Father Pat was too scientific to be over-solicitous about his friend. But he did all that a scientist could do; and wonderful were the pharmaceutical remedies that he prescribed. Alas! Father Tim was a fatalist.

"When a man's time comes, where's the use in putting back the hands on the clock?" he said. There was no possible reply to this.

And so, one evening in March of this sad year, Father Martin made up his mind to discharge conscientiously his duty as a friend and brother priest, and warn his good neighbor that the sands were running fast, and it was high time to prepare for the last great journey.

"Of course, Martin," said the poor patient feebly, "it is a long road, and there's no turning back when you start. But there are no cross-roads either, Martin, where a man could lose his way."

"That's true," said Father Martin. "Now we'll see about the spirituals first, and then the temporals."

The ceremony did not take long, and then he made his profession of faith.

"It isn't faith, Martil," he sobbed, "with me, but bision, thalk God."

"That's true, Tim," said Martin, deeply affected. "I'm sure the Blessed Virgin herself will come for you."

"Ha! ha!" said the dying man, "no wonder she should—no wonder she should! She'll be very ungrateful, and that's not her way, you know, if she doesn't be standing there at the foot of the bed when the light is going out."

"And you're quite sure you're not afraid to die?"

"Afraid? Afraid of what, man? No! 'Better soon than sudden,' said I; and it is something to go before God with your senses about you."

"That's true," said Martin gravely. "Now, about your will. Where is it?"

"There in the cupboard, such as it is," said the patient.

Father Martin went over, and after some careful searching amongst old receipts and rubbish, he found the will. It was written on a sheet of notepaper, and ran thus:

"In the name of God, Amen.

"I, Timothy Hurley, make this my last will and testament. I leave my dear friends, Father Martin Hughes and Father Pat Casey, fifty pounds each for Masses for my soul, to be said at once. *Bis dat qui cito dat.* I leave my successor fifty pounds for the poor of the parish. *Dispersit, dedit pauperibus.* I leave the Reverend Mother of the Presentation Convent, Limerick, one hundred pounds for the children of the convent schools. *Sinite parvulos ad me venire.* I leave the Superioress of the Good Shepherd, Limerick, one hundred pounds for her poor penitents. *Erravi sicut ovis quae periit.* I leave my parish, with the bishop's consent, to Father Pat Casey, because he's a silent man, and knows how to consume his own smoke. And my Breviary I leave to Father Luke Delmege, with the parting advice: Hold your head high, and always put a good valuation on yourself! My soul I leave to Almighty God and His Blessed Mother, for they have the best right to it.

"*Signed:* TIMOTHY HURLEY,
"Parish Priest of Gortnagoshel."

Father Martin read the document without a smile. Then:

"There are a good many legacies here, Tim. Now, where's all the wealth lodged?"

"Wealth? I haven't a penny, man, except you find some loose silver on the mantelpiece."

"But you have bequeathed in this will nearly, let me see, over £350. Why did you make such a will if you have nothing, as I suspected?"

"But didn't the bishop order us, under pain of suspension, to make our wills in three months from the retreat?" said Father Tim, struggling with the fading breath.

"Of course. But that supposed you had something to leave. You have been very generous with nothing, Tim."

"Well, I thought sure that a full measure is better than an empty sack. And sure, if there's nothing there, they can get nothing."

"Pat and I will take care of the Masses, whatever," said Father Martin.

"God bless you, Martin. I knew you would."

"I'm afraid, Tim, the bishop will hardly admit that you have the right of presentation to your parish."

"Well, to tell you the truth, Martin, I never thought he would. But he's fond of a joke; and I said to myself: 'Well, now, Tim, when his Lordship hears this, he'll clap his hands and say, that's a good joke, and, be the powers, I won't balk him.'"

"Ah! but that preaching," said Martin.

"Look here now, Martin, there's too much preaching altogether. If there's anything I'm sorry for, it is that I talked too much. Sure, 'tisn't the water that runs down the river that turns the mill, but the water that's caught in the mill-race."

"That's true, Tim," said Martin; "but bishops want men to preach; and if you remember your Selva, you know that it is laid down as the first duty of a parish priest."

"And you think the bishop won't heed the joke?" said Father Tim, faintly.

"I fear not," said Father Martin. "He has been very hard on poor Pat for that same thing."

There was a long pause, during which the breath of the dying priest came only in gasps and sobs. Then for a moment it became easier.

"Martin."

"Yes, Tim."

"Martil, I'b goib to leave you somethib," said the poor priest, with a sob.

"I wouldn't doubt you, Tim," said Father Martin.

"Martil, we were always goob friends."

"Always, Tim."

"Martil."

"Yes, Tim."

"I'b goib to leab you Tiny."

Here Martin became quite as affected as his friend.

"I won't take her, but on one condition," he said.

"What is it, Martil?"

"That you throw Tony into the bargain."

"Gob bless you, Martil! I knew I coulb depenb ob you."

Here it may be remarked that Tiny and Tony had been baptized in a Christian manner and with Christian names. They

were the children of a young medical doctor who had come down to Gortnagoshel, and after a desperate fight had secured a dispensary worth £100 a year. When he had secured this prize, almost at the cost of his life, he won himself another prize, this time a real one, in the shape of a young wife, brought up in a Dublin hot-house of luxury and ease, and suddenly transferred to this Lybia by the seashore. But they were very happy together, and very much happier when Christina was baptized on Christmas Day; and a year later when Antony was placed under the direct patronage of his mother's favorite saint. For she had a great devotion to St. Antony, and always sealed her dainty letters with the mysterious *S. A. G.* Then one day the cloud came down. The young doctor took typhus fever in a mountain cabin and died. And the young mother could not be kept back from him even by the exceeding love she bore her children; but she, too, sickened and died. And on that lonely evening, when her soul was straining between God and her bairns, it was Father Tim that let loose that sweet spirit for God by taking on himself the duty of father and protector of the motherless ones.

"Sure 'tis as easy to fill two mouths as one," he said; and they came home with him and grew into his soft and affectionate heart.

"I'll tell you what it is, Martin," said the faint voice; "you're doing too much; but God will bless you."

"I tell you what it is, Tim," said Martin, "I'll take the children home now, and come to see you again."

"Gob bless you, Martil," said the grateful heart in its sobbing.

Easier said than done, though, to borrow an aphorism. Tiny and Tony were done up by the housekeeper and brought in in solemn state. Tiny was gorgeous in pink and white. Tony was almost supercilious. He had assumed the *toga virilis*, and, by natural instinct, had his hands plunged deep in his pockets. He looked curiously from Martin to his guardian, and almost shouted with joy when he was told to say good-by, for he was henceforth to live and lodge at Seaview Cottage. Not so Tiny. When she was placed high up on the pillow to kiss good-by to her guardian, she sobbed and wept and pleaded.

"Come now, Tiny," said Father Martin, "and we'll go home together."

"Noa, noa, noa, noa, noa," sobbed Tiny, with her arms around her guardian's neck. Who said "*La donna e mobile?*"

"Martil," said Father Tim, sobbing with the child.

"Yes, Tim," said Martin.

"I dilk I'll keeb Tiny until—until 'tis all ober," said Father Tim.

"All right, old man," said Martin. "I'll be back in a few minutes. Come, Tony, old boy!"

A few minutes drew on to a few hours, and when Father Martin returned it was clear that the end was at hand.

"Martin," said the dying man feebly.

"Yes, Tim."

"Do you think will that *omadhaun*, Daly, be at my Requiem?"

"Very probably, Tim. Every man in the diocese will be there."

"Could you keep him out of the choir?" said Father Tim. "He's an awful roarer."

"I'm afraid not. He generally leads, you know."

"If I hear him yelling, Martin, and if I see him twisting his head around to see are the people admiring him, 'twill make me turn in my coffin."

"Never mind him, Tim. He won't trouble you, I'll promise you."

"Martin."

"Yes, Tim."

"Would you read one of the Psalms for me?"

"Which, Tim?"

"The *Benedic*—, Martin. 'Twas you introduced me to it."

Father Martin took up the time-stained Breviary, and read that glorious Psalm. He was murmuring along verse after verse, until he came to "Quomodo miseretur pater filiorum, misertus est Dominus timentibus se; quoniam ipse cognovit figmentum nostrum. Recordatus est quoniam pulvis sumus; homo, sicut foenum, dies ejus; tanquam flos agri, sic efflorebit."

"Martin."

"Yes, Tim."

"My mind was wandering when I spoke about Daly. Give me another absolution."

Martin imparted the Sacrament again. Then, after a pause, Father Tim said:

"Martin."

"Yes, Tim."

"Are you there?"

"Yes, Tim."

"My sight—is—leaving me. But—didn't—I—tell—you, Martin?"

"What?"

"That the—Blessed Virgin—would—come for—me?"

"You did, Tim."

"There—she—is, Martin!"

"Where?" said Father Martin, staring wildly.

"Look—there—over her—picture. Yes," he said, speaking to the invisible, "I'm ready. Never—refuse—a—good—off—."

And Martin was alone in the room.

There was a vast gathering at the obsequies. Father Daly did chant the Antiphons, and the most magnificent music of the Catholic burial service; and I am afraid he did twist his head around sometimes to see the effect on his audience, but the silent slumberer made no sign. These things were of no concern to him now or forevermore.

When the white ring of the assembled priests was broken up around the grave after the wailing of the *Benedictus*, and of all assembled only the dead priest and Father Martin remained, the people closed around the coffin. And then

"In all arose a great wailing."

The men stood silently weeping; the women were demonstrative in their outburst of sorrow. Some knelt and beat the coffin with their open palms; some lifted hands to heaven; all cried: "God be with him that is gone!" And you could hear strange stories narrated of his goodness and self-sacrifice; and his wisdom had passed into a proverb amongst a proverb-loving people.

"Many's the time he said to me: 'God is good; and He said He would.'"

"Ay, indeed, 'A stout heart for a long road,' he used to say. And sure we wanted the pleasant word to keep our sperits up."

"'Darby,' he used to say, 'Darby, never let a fox get on your shoulder to pluck the grapes. If you do, Darby, believe me very few will drop into *your* mouth.'"

"Wisha, what'll become of thim little orphans, I wonder? Sure, they have no one now but the grate God!"

"Whisht, 'uman, they're down at Father Martin's."

"God bless him! Sure he has the kind heart. But poor Father Tim! poor Father Tim! The heavens be his bed to-night!"

There is no harm in feeling a sense of justifiable pride when one makes a great discovery. Hence, we congratulate ourselves on the unique distinction of having found that the distinctive term of popular canonization in Ireland is that word "poor." The man who is spoken of as poor is an admired and loved man. "Poor Father Tim!" "Poor St. Joseph!" "The poor Pope!" Is it not significant that an impoverished race, to whom poverty, often accentuated into famine, has been the portion of their inheritance and their cup for nigh on seven hundred years, should take that word as the expression of their affection? Happy is the priest to whom it is applied; he has a deep root in the people's hearts.

It was never applied to the great Canon. He was so lofty, and great, and dignified, that every one felt it would be a misnomer. But we retain a lingering affection for him, for he was a most worthy man; and this time we shall oppose the popular verdict, or rather supply the popular omission.

The poor Canon was convalescent. He, too, had been attacked by that most irreverent and undiscriminating invader, the influenza. But he had a curate, and Father Tim hadn't. That made all the difference in the world. Father Tim went to heaven; the Canon remained in the valley of tears. And he was weak, and languid, and depressed. He had heard of his neighbor's demise.

"A good poor fellow," he said, "but somewhat unformed. Quaint and almost—ha—mediæval, he could hardly be styled—ha—a man of the world. But he was a simple, unadorned priest."

This was said to Barbara, who had come down from Dublin to nurse her uncle.

"I understood," said Barbara in reply, her kind heart always anxious to say the kind word, "that he was guardian to Anna Bedford's little children. Oh! it was so sad!"

"Imprudent, my dear child!" said the Canon. "Or, rather a series of—ha—imprudences. Think of that young lady, leaving the—ha—luxuries of her Dublin home to live in such a remote and—ha—uncivilized place. And this on one hundred pounds a year! And then the imprudence of that—ha—excellent clergyman in taking the grave and serious obligation of their—ha—maintenance and education. We shall never learn ordinary—ha—prudence in Ireland."

"You have had a letter from Louis, uncle?" said Barbara, anxious to change the subject.

"Yes!" said the uncle, whose many imprudences there now flashed on his mind. He thought Barbara was personal in her remarks.

"I want you, Barbara, for the—ha—future to remain here. I shall give you up the keys of this—ha—establishment—"

"I'm afraid, uncle, much as I should like to be your companion, and the quiet country life would have many attractions for me, I am called elsewhere."

"Mother can manage without you now, my dear child," he said. "And suppose you were to form a respectable—ha—alliance by marriage, she would have to dispense with your services."

"It is not mother that needs me, uncle," she said, weeping softly, "but poor Louis."

"Then you have heard something to cause grave apprehension?" said the Canon. "I thought that Louis was promising to have a most respectable—" He did not finish the diplomatic phrase. It hurt his conscience.

"I don't know," said Barbara; "but I have presentiments, and I am anxious."

"You don't think he has any tendency now towards—ha—well, evil companionship?"

"I don't know," she murmured. "London is a dangerous place."

"You would not suspect that he had any leaning towards—ha—I can hardly express myself," said the Canon blandly, "towards—well—intoxicating drinks?"

"I hardly dare think on the subject," she said.

"And, of course," said the Canon, with that consummate diplomacy in which he considered himself past master, "it never entered into your mind that—that—ha—he might have—it is only a—suppositious case, you know,—ha—contemplated self-destruction?"

"Oh! uncle! uncle!" cried Barbara, in a paroxysm of grief, "why did you not tell me sooner? Oh! Louis, Louis! I shall never forgive myself."

The Canon was greatly troubled. He hated scenes. They disturbed his equanimity, and left his nerves tingling for hours after. And he felt now how unreasonable it was of Barbara not to have accepted his diplomatic suggestions in a diplomatic manner. Women are so unreasonable; their intuitions and instincts rush so far ahead of reason.

"Now, Barbara, this is unreasonable, and not at all—ha—what I expected from you. A young lady brought up as you have been should have acquired—ha—more composure of manner."

"But, uncle dear, if what you have hinted at were only remotely possible it would be dreadful beyond endurance. Poor Louis! we have not treated him well!"

"Now, now, Barbara, please let us not continue the painful subject. I am not well. I am depressed, and—ha—these harrowing subjects are really—well—embarrassing."

"I'm sure I'm so sorry, uncle; but when could I go?"

"Well, dear," the Canon said, his natural benevolence conquering, "I think you are right. Indeed, I must say now that I suggested to your—ha—excellent mother months ago that Louis—ha—needed a protecting hand—"

"Mother never told me—Oh! dear!—Oh! dear!" sobbed Barbara in her agony.

"Well! never mind, child; there is no harm done. You can make your preparations at once; and leave for London as soon as—ha—you are able."

"Oh! thanks, dear uncle," said Barbara; "I shall leave to-night, with your permission. And you mustn't think me cruel or ungrateful, dear uncle, to leave you until you are quite beyond convalescence. But, you know—"

"Quite enough, Barbara," he said. "I understand you, my child. I shall give you all money for your journey; and there is a most estimable young—friend—or—rather parishioner of mine in London—a young priest—I think, by the way—you met him here at one time."

"You mean Father Delmege, uncle," she exclaimed. "Oh, yes! he has been very kind to Louis—that is, I mean, I think he has been—"

"Well, I shall give you a letter to that estimable young clergyman, and ask him to help you in the—ha—exceedingly arduous task you have undertaken."

There was silence for a few minutes.

"And, Barbara!" exclaimed the Canon.

"Yes, uncle dear."

"If you thought well of it, perhaps you might deem it—ha—prudent to bring Louis back to Ireland—"

"Father and Louis do not seem to understand each other," she said sadly.

The Canon paused, debating the prudence of what he was going to say. For the Canon in his youth had been a most unselfish, imprudent creature, given to all kinds of generous, mad impulses (witness that girl in typhus whom he had placed in the ambulance wagon, as he would now call it), and therefore it behooved him to be on his guard.

"I meant," he said, "that perhaps,—it is only a suggestion,—that perhaps Louis and you might take up your residence here until such a period as would ensure his thorough reform—I mean convalescence."

"Oh! uncle, you are too good; you are too good! I *will* bring Louis back; and oh! we shall be so happy."

And Barbara, rash, daring little girl, actually took the soft hand of her unresisting uncle and kissed it. He did not withdraw his hand, nor was he offended.

And so a few days afterwards Louis Wilson stared with wide,

colorless eyes, in which the pupils were but a pin-point, and out of a very glassy face at an apparition that framed itself in the doorway of his room. And some one, he dreamt, took up his shaking hand, from which the finger-nails were mouldering, and kissed him. And the good old housekeeper announced to the other lodgers a few days later that "a hangel had come hall the way from Hireland to the puir young gentleman;" and that her honest conscience was at rest. And Barbara was very happy, for things were not altogether so bad as she had dreaded; and she knew that she had one great friend in London—the Reverend Luke Delmege.

And the Canon had a letter from his bishop to the effect that his Lordship was promoting his curate, the Rev. Patrick Casey, to a parish in a far part of the diocese; and that he was sending him another curate. Who will say that a bishop cannot enjoy a joke? Well, half-way! For Father Pat did *not* succeed to Gortnagoshel, as his good friend wished; yet he got his incumbency at last, and he owes his benefice to that stray joke that found its way into the most absurd and informal will that even a Lord Chancellor could devise.

[To be continued.]

Analecta.

E S. R. UNIV. INQUISITIONE.

DECLARATUR EXCOMMUNICATIONEM MAJOREM INCURSAM FUISSE A DUOBUS SACERDOTIBUS MIRAGLIA ET VILATTE.

DECRETUM.

Feria IV die 13 Iunii 1900.

Sacerdotem Paulum Miraglia e dioecesi Pactensi, sed in Placentina degentem, ob plura eademque gravissima crimina atque immania scandala, quibus, incredibili audacia atque obstinatione, Placentinam Ecclesiam diu contristavit, Decreto huius Supremae Congregationis S. Officii lato feria IV. die 15 Aprilis 1896 praevia monitione canonica, a fidelium communione remotum fuisse, compertum est.

Cum tamen nihil is exinde melior effectus, sed in deteriora in dies proruens, eousque temeritatis ac pervicaciae novissime devenerit, ut ab haeretico viro Iosepho Renato Vilatte, episcopalem characterem iactante, hunc in finem Placentiam arcessito, in Episcopum consecrari sacrilego ausu attentaverit atque episcopales vestes

et insignia, perinde ac si verus Episcopus censendus foret, publice deferre non dubitaverit; haec eadem Suprema S. Officii Congregatio, ne tantum facinus impunitum maneat ac ne ex legitimae auctoritatis silentio scandalum fideles ultra patiantur, ipsum sacerdotem Paulum Miraglia eiusque complicem Iosephum Renatum Vilatte maiorem excommunicationem, ad normam Constitutionis "Apostolicae Sedis" Summo Pontifici speciali modo reservatam, iterum iterumque multiplici ex causa incurrisse, praesenti Decreto expressim declarat; fideles insimul graviter admonens, ut eos omnino devitent.

Datum Romae ex Aedibus S. Officii die, mense et anno supradictis.

I. *Can.* MANCINI, *S. R. et U. I. Not.*

E SACRA CONGREGATIONE CONCILII.

Die 16 Dec. 1899.

Impotentia antecedens et perpetua ex parte mulieris irritat matrimonium. Sed quandonam de facto habeatur impotentia? Hac in re non conveniunt Auctores, et quidem hodierni. Illam impotentiam unice reponit Cl. Eschbach in imperforatione; illam arguit Cl. De Luca ex defectu uteri et ovariorum; illam Cl. Sili in brevitate et occlusione vaginae; et alii aliter rem definiunt. Et haec in praesenti Causa agitantur, quin tamen ex responsione œconomica S. Congr. aliqua generalis norma possit deduci. Quum maximi momenti sit quaestio, ad eruditionem proponimus ea quae hinc inde allegantur. Ad eruditionem, dicitur, usquedum a S. Officio tandem aliquando auctoritativa edatur quaestionis solutio.

Haec controversia circa nullitatem matrimonii ob impotentiam mulieris, quae videtur non solum utero carere sed informem et obliteratam habere vaginam, Vestro examini EE. PP. proposita fuit in comitiis generalibus mensis Martii currentis anni sub duplici dubio: "I. *An constet de nullitate matrimonii in casu;* et quatenus *Negative*—II. *An sit consulendum SSmo pro dispensatione super matrimonio rato et non consummato in casu;*" et Vos respondere censuistis: *Dilata.*

Interea cum in quadam *Salernitana Matrimonii diei 21 Martii 1863* apud Vestrum tribunal consimilis casus disceptatus fuerit, in quo mulier impotens declarata fuit ob uteri carentiam et ob informem ac vitiatam vaginam, praestat oculis Vestris huius causae facti speciem subiicere.

C. Salernitanae Archidioecesis, die 4 Februarii anni 1838, solemni Ecclesiae ritu servato, sibi duxit uxorem C. in tertio et quarto consanguinitatis gradu ei coniunctam, dispensatione tamen Apostolicae Sedis impetrata. Quam maximo prolis suscipiendae desiderio C. cum sponsa congressus, perfectam, ut retulit, haud potuit cum ipsa habere unionem attentis obstaculis quae ad coeundum invenit ob male conformata in uxore muliebria.

Repetitis tamen amplexibus coniugalibus de praegnatione oborta suspicio est; quae, intumescente mulieris ventre, fere in certitudinem abiit. Verum, nono iam elapso mense, cum exitus nullus appareret, inspicienda traditur mulier obstetrici, quae praegnantiam eius inanem et falsam iudicavit, ceu ipsamet deposuit. "Scoprii "che la gravidanza di essa non era vera, e dissi alla stessa ancora, "che avea nelle sue parti disoneste trovato tali impedimenti da do- "versi dire incapace agli usi coniugali. Ricordo di aver detto ad "altri del paese, che non saprei specificare che D. C. non era donna, "perchè non avea neppure i segni femminei in regola."

Cum vero ex deperditis viribus ob inanes copulae conatus morbo phtysis periclitaretur C. Neapolim se duxit curandae valetudinis causa, uxore interim domui suae relicta. Haec vero continuis cum socru contentionibus agitata, pauco post tempore paternos repetiit lares, ibique quartam miseranda revera mulier inspectionem subiit a medicinae Professore Francisco (e vivis iam sublato) adstante Francisco medicae pariter artis perito, qui in iudiciali examine auditus retulit: "intesi dalla bocca del Professore Sig. D. Francesco "di Napoli che l'osservava nella qualità di Dottor Fisico, "essere la medesima D. C. impotente al matrimonio per "avere la vagina impervia, se autem putare, che quantunque "le parti muliebri, ossia l'imene, avesse distrutta ed avesse "prodotte le caruncule così dette mirtiformi, pure non si è "avuta la perfetta copula, e perciò il matrimonio, a mio credere, "deve reputarsi rato, e non cosumato."

Excogitavit tunc C. iudicium inchoare nullitatis matrimonii

(sextus iam a nuptiis annus volvebat) penes Curiam Archiepiscopalem Salerni ex capite impotentiae mulieris; quandoquidem vero ea minime probari posset, instare pro dispensatione matrimonii rati et non consummati. Hinc eodem anno ad normam Constitutionis Benedictinae iudicii solemnia peragi per illam Curiam coeperunt.

Auditus fuit vir ac septimae manus testes, et omnes de impotentia mulieris et de non consummato matrimonio testati sunt. Mulier, licet primum fuerit contumax, tandem poenis canonicis perterrita in iudicio stetit et haec retulit: "Nel primo anno del matrimonio coabitai col detto mio marito e fui gravida . . . ma perchè erano trascorsi nove mesi e la gravidanza continuava, fui condotta in Napoli dal mio marito . . . quivi fui osservata dal Professor Ostetrico N., il quale dopo avermi prescritto varie medicine e quaranta bagni caldi in ventidue giorni si scoprì essere apparente la gravidanza in parola . . . ritornai . . . a premura di mio marito, ed ivi coabitai carnalmente con lui due giorni, elasso i quali conobbi che . . . infettato mi aveva di mali venerei . . . eseguita una cura da entrambi, dopo un anno ricadde nella stessa malattia . . . continuò ad abitare con me . . . (usque). In questo frattempo di sei od otto mesi . . . ebbe l'impiego sulla strada ferrata, ed altre volte . . . sempre coabitava con me carnalmente ecc." A quatuor Neapolitanae urbis peritis medicis novam physicam inspectionem subiit mulier, et hoc ab eisdem iudicium prolutum est: "Certifichiamo . . . che . . . procedemmo alla ispezione di dette parti, e ne avemmo i seguenti risultati: 1. Le grandi labbra, o le commessure delle stesse al naturale. 2. Le piccole labbra o ninfe esistenti, ma invece di contenere in mezzo di esse l'orificio della vagina, presentavano una incisione nella quale entrava liberamente un dito grosso della mano. 3. Intromesso il dito indice in essa incisura, penetrava in un canale, il quale immetteva nel cavo della vescica urinaria, non già in quello della vagina. 4. Il canale della vagina mancava, come pure mancava l'utero, non essendosi potuto toccare tale organo sia attraverso di quel canale, sia col dito introdotto per l'ano. 5. Per assicurarci della mancanza della vagina e dell'utero facemmo penetrare attraverso di quella incisura uno speculum ani, e ci convincemmo di essere arrivati nel cavo

della vescica orinaria. Quindi concludemmo, che il marito di Lei per lunghi e ripetuti sforzi allargando a poco a poco il canale dell'uretra, che s'incontrava nel corso di quella incisura, era arrivato attraverso lo stesso in vescica. In ultimo pronunziammo il seguente giudizio. Che la Signora C. presentava una impotenza assoluta al matrimonio, essendo servita soltanto *ad estinguere la libidine del consorte, e non a procurargli de' figli.*" Quod testimonium iidem Doctores penes Curiam Neapolitanam iudicialiter examinati, singuli sub iuramento confirmarunt.

Quare Archiepiscopus Salernitanus die 27 Aprilis 1860 hanc protulit sententiam "Constare ex actis de perpetua antecedente impotentia D. C. . . . ad coniugium ob non existentiam uteri et vaginae in eius corpore; proindeque matrimonium . . . ab ipsamet . . . initum cum D. C. . . . fore et esse irritandum ex capite impotentiae coeundi, prout annullavit, nullumque dixit et declaravit."

Ab hac sententia appellationem ad H. S. C. interposuit vinculi defensor ex officio; unde in comitiis generalibus die 9 Augusti 1862 proposito dubio: "An sententia Curiae Archiepiscopalis Neapolitanae Salernitanae sit confirmanda vel potius infirmanda in casu"—EE. PP. respondere censuerunt: "Dilata et exquiratur votum Collegii Medico-Chirurgici Urbis perpensis omnibus hinc inde hactenus deductis in Causa de qua agitur."

Quare iterum reproposita, die 21 Martii 1863, EE. PP. post auditum votum praefati Collegii medicorum, qui in hanc venerunt conclusionem "il Collegio Medico Chirurgico . . . ha deciso con n. 14 voti favorevoli ed uno solo contrario esistere nel caso . . . una vera impotenza perpetua, immedicabile ed antecedente;" ad supra relatum dubium hanc dederunt sententiam: "affirmative ad 1.am partem et negative ad 2.am, facta inhibitione mulieri attentandi alias nuptias." Per appellationem Defensoris matrimonii die 27 Iunii eiusdem anni iterum causa fuit reproposita et ad quaestionem: "An sit standum vel recedendum a decisis"—responsum prodiit:—"In decisis."

Item in quadam *Verulana* diei 24 Ianuarii et 22 Iunii 1871 disceptatus fuit fere consimilis casus nullitatis matrimonii, in quo agebatur de impotentia mulieris, quae imperfectam et imperviam habebat vaginam et utero carebat. Praestat etiam huius causae facti speciem breviter referre.

R. die 28 Septemb. an. 1855 rite matrimonium iniit cum quadam I., civitatis Verulanae. Sed vere infausto omine in ipsa novitate coniugii homo persensit se non potuisse consummare matrimonium ob latens impedimentum, quod a natura sexus muliebris invincibilis experiebatur. Hisce tamen non obstantibus, coniuges per novem circiter annos una simul cohabitarunt, donec vir graviter a suo confessario admonitus, ne illicitis et inutilibus actibus contra sanctitatem sacramenti uteretur, ad Curiam Episcopalem recursum habuit, petens solutionem matrimonii ob uxoris suae impotentiam ad coeundum. Reque vera Episcopus Verulanus paterna sollicitudine processum instituit; coniuges ac septimae manus testes excussit et mulierem physico examini submisit.

Verum quinque medici et quatuor obstetrices uno ore illam omnino inhabilem ad matrimonium renuntiarunt. "Dalle osservazioni praticate," ait unus ex peritis medicis, "ho rilevato, che la copula si è effettuata imperfettamente, per la ragione che la vagina non è più profonda di due pollici, terminando la medesima come un cul di sacco. In quanto poi agli organi genitali interni è stato riconosciuto, che l'utero è mancante con porzione della vagina; perlochè la donna si rende inabile ed incapace tanto alla copula perfetta, quanto alla generazione. . . . L'impotenza di cui sopra non è sanabile, *perchè mancando l'utero, coll'operazione si cadrebbe nell'interno del basso ventre*, facendo una operazione inutile." Quare iudex Verulanus sententiam protulit, qua matrimonii nullitas proclamata fuit.

Ex interposita appellatione vinculi defensoris ex officio, causa ad H. S. O. conscendit et die 24 Ianuarii 1871 ad dubium: "*an constet de nullitate matrimonii in casu*," responsum prodiit: "*dilata et exquiratur votum trium peritorum.*" Revera quinque viri honestate et artis medicae peritia in urbe praelucentes, in hanc venerunt conclusionem: "I sottoscritti per scienza e coscienza asseriscono e confermano che nella sunnominata G. esiste impotenza fisica antecedente, connaturale, ed immedicabile tanto per il compimento regolare della copula, quanto per il conseguimento naturale possibile della generazione." Unde iterum proposita causa in comitiis generalibus die 22 Iunii ad praefatum dubium "*an constet de nullitate matrimonii in casu*," definitivo iudicio responsum prodiit: "*affirmative et ad mentem.*"

Interea nostra quaestio hodie iterum proponitur cum altero voto Canonistae et cum voto periti medici; quare non sit grave EE. VV. resumere ea, quae discussa fuere in prima propositione causae, ac definitivo iudicio deliberare quomodo resolvenda sunt infrascripta.

DUBIA.

I. *An constet de nullitate matrimonii in casu?* Et quatenus *Negative.*

II. *An sit consulendum SSmo pro dispensatione super matrimonio rato et non consummato in casu?*

Emi Patres rescripserunt:

Ad I.: *Affirmative, vetito mulieri transitu ad alias nuptias.*— Ad II.: *Provisum in I.*

E SACRA CONGREGATIONE RITUUM.

I.

Ritus et Formula

benedictionis atque impositionis scapularis sacrorum cordium iesu et mariae.

Suscepturus Scapulare Sacrorum Cordium Iesu et Mariae genuflectat, et Sacerdos apostolica facultate pollens, stola alba indutus, capite detecto, dicat:

V. Adiutorium nostrum in nomine Domini.
R. Qui fecit coelum et terram.
V. Ostende nobis, Domine, misericordiam tuam.
R. Et salutare tuum da nobis.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

OREMUS.

Clementissime Deus, qui ad peccatorum salutem et miserorum perfugium Cor Filii tui Iesu Christi caritate et misericordia plenum et Cor Beatae Mariae Virginis eidem simillimum esse voluisti, hoc

scapulare in honorem et memoriam eorumdem Sacrorum Cordium gestandum bene † dicere digneris, ut hic famulus indutus meritis et intercessione ipsius Deiparae Virginis secundum Cor Iesu inveniri mereatur. Per eumdem Christum Dominum Nostrum. Amen.

Postea Sacerdos Scapulare aspergit aqua benedicta illudque imponit, dicens:

Accipe, Frater, Scapulare Sacrorum Cordium Iesu et Mariae, ut sub eius protectione et custodia, utriusque Sacratissimi Cordis virtutes recolendo et imitando, resurrectionis gloriae dignus efficiaris. Per eumdem Christum Dominum Nostrum.[1]

Amen.

Deinde una vice cum adscripto dicat sive latino sive vernaculo idiomate sequentes preces iaculatorias:

Cor Iesu Sacratissimum, miserere nobis.

Cor Mariae immaculatum, ora pro nobis.

DECRETUM.

Quum postremo hoc tempore per acta Sacrorum Rituum Congregationis, Sanctissimus Dominus Noster Leo Papa XIII ad cultum ac pietatem erga Divinum Cor Iesu atque Purissimum Cor Deiparae Virginis Christifidelium animos magis magisque excitare atque inflammare studuerit, R.mus D.nus Ioannes Ludovicus Robert, Massiliensis Episcopus, tempus opportunum atque utile advenisse censuit ad ipsum Beatissimum Patrem accedendi enixeque rogandi, tum suo tum Antistitae ac filiarum Cordis Iesu nomine, ut scapulare eiusdem Sacri Cordis Iesu in agonia facti necnon Amantissimi Cordis Mariae perdolentis speciali ritu et formula benedicendum atque imponendum adprobare dignaretur. Hoc autem scapulare ex privata fidelium devotione iamdiu adhibitum, constat ex duabus de more partibus laneis albi coloris per chordulam seu vittam coniunctis, quarum una praefert emblemata duorum cordium, Iesu nempe iis insignibus ornati, quibus repraesentari solet, et Immaculatae Matris Mariae gladio perforati,

[1] Si scapulare mulieri imponatur, dicatur: *haec famula* etc. *Accipe Soror* etc. Si vero pluribus, tum omnia plurali numero dicantur.

subiectis utrique instrumentis Dominicae Passionis; altera vero pars exhibet sanctam crucem ex panno rubri coloris. Sanctitas porro Sua, exquisita Sacrorum Rituum Congregationis sententia, supradescriptum scapulare una cum proprio ritu ac formula benedictionis et impositionis adhibendis ab iis tantum Sacerdotibus quibus ab Apostolica Sede facultas facta fuerit, adprobare dignata est. Contrariis non obstantibus quibuscumque.

Die 4 Aprilis 1900.

CAI. *Card.* ALOISI-MASELLA, *Pro-Datarius,*
S. R. C. Pro-Praefectus.

L. † S. D. PANICI, *S. R. C. Secr.*

II.

DECRETUM PHILADELPHIEN. SEU BUDVICEN. BEATIFICATIONIS ET CANONIZATIONIS VEN. SERVI DEI JOANNIS NEPOMUCENI NEUMANN, E CONGREGATIONE SSMI REDEMPTORIS, EPISCOPI PHILADELPHIENSIS.

Instante Rmo P. Claudio Benedetti Congregationis SSmi Redemptoris Postulatore Generali, infrascriptus Cardinalis Sacrae Rituum Congregationi Pro-Praefectus et Causae Beatificationis et Canonizationis Ven. Servi Dei Joannis Nepomuceni Neumann Relator in Ordinariis ejusdem Sacrae Congregationis Comitiis Rotalibus subsignata die ad Vaticanum habitis, juxta peculiares Apostolicas Dispositiones annis 1878 et 1895 editas, sequens Dubium discutiendum proposuit: *An constet de validitate et relevantia Processus Apostolica Auctoritate Philadelphiae constructi super fama sanctitatis vitae, virtutum et miraculorum in genere praedicti Ven Servi Dei, in casu et ad effectum de quo agitur?* Et Sacra eadem Congregatio, audito voce et scripto R. P. D. Joanne Baptista Lugari Sanctae Fidei Promotore, omnibusque rite perpensis, rescribendum censuit: *Affirmative seu constare.* Die 26 Junii 1900.

Facta postmodum de his per ipsum infrascriptum Cardinalem Sanctissimo Domino Nostro Leoni Papae XIII relatione, Sanctitas Sua resolutionem Sacrae Rituum Congregationis approbavit. Die 9 Julii eodem anno.

CAJ. *Card.* ALOISI-MASELLA,
Pro Datarius, S. R. C. Pro-praef.

L. † S. D. PANICI, *Archiep. Laodicen.,*
Secretarius.

E SECRETARIA BREVIUM.

LEO PP. XIII.

Ad futuram rei memoriam.

Cum, sicut accepimus, in Civitate Philadelphien. ad finem provehendi haereticorum ad fidem Catholicam conversionem, pia fidelium Societas sub titulo S. Gabrielis canonice, ut asseritur, instituta existat, Nos, ut ipsa, favente Deo, majora in dies incrementa suscipiat, de omnipotentis Dei misericordia ac BB. Petri et Pauli Apostolorum ejus auctoritate confisi, omnibus et singulis fidelibus ex utraque sexu nunc et pro tempore in quamlibet dictae Confraternitatis sociorum classem rite inscriptis, qui diebus festis Circumcisionis D.N.J.C., S. Josephi B.M.V. Sponsi, Visitationis B.M.V., S. Gabrielis Archangeli, et S. Petri Apostolorum Principis, propriam Societatis ipsius Ecclesiam, si extet, secus cujusque curialem a primis Vesperis usque ad occasum solis dierum hujusmodi singulis annis devote visitaverint, ibique pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione, ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint, quo ex iis die id praestiterint, Plenariam omnium peccatorum suorum Indulgentiam et remissionem misericorditer in Domino concedimus. Insuper iisdem sociis in quamlibet pariter Confraternitatis praefatae classem cooptatis, qui diebus festis uniuscujusque ex Apostolis, corde saltem contrito, singulis annis vel propriam Sodalitii, vel cujusque Curialem Ecclesiam, ut superius dictum est, preces effundentes visitent, quo die id agant, in forma Ecclesiae consueta de numero poenalium septem annos totidem quadragenas expungimus. Tandem largimur memoratis sociis liceat plenariis hisce partialibusque Indulgentiis vita functorum labes poenasque, si malint, expiare. Praesentibus ad decennium tantum valituris, servata tamen Apostolica Nostra Constitutione quoad Indulgentiarum pro vivis suspensionem hoc sacri Jubilaei durante anno.

Datum Romae apud Sanctum Petrum sub annulo Piscatoris, die 1 Junii MCM Pontificatus Nostri anno vigesimo tertio.

L. ✝ S. *Pro Card.* LUDOVICI MACCHI,

NICOLAUS MARINI, *Substit.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman Documents for the month are:

I.—S. CONGREGATION OF THE INQUISITION announces the major excommunication of Joseph R. Vilatte and Paul Miraglia, two priests; the former of these, who claims episcopal power, having sacrilegiously attempted to consecrate Mr. Miraglia bishop.

II.—S. CONGREGATION OF THE COUNCIL decides a case of a marriage, *ratum, non consummatum*, proposed for dispensation.

III.—S. CONGREGATION OF RITES:

1. Publishes the rite and formula of blessing and investing with the scapular of the Sacred Hearts of Jesus and Mary. We printed in our last issue (August, pp. 164–165) the rite and formula for the scapular of the Sacred Heart of Jesus.
2. Approves the process "de Fama sanctitatis" in the canonization of the Venerable John Nepomucene Neumann, C.SS.R., Bishop of Philadelphia.

IV.—SECRETARIATE OF BRIEFS grants to the Society of St. Gabriel (a confraternity organized in aid of converts to the faith), canonically erected in Philadelphia, certain privileges and indulgences.

DISPENSATION FROM IMPEDIENT IMPEDIMENTS AFTER THE MARRIAGE.

Qu. Allow me to say I am surprised at your answer in the July number of the REVIEW to the query as to what is to be done to reconcile with the Church a Catholic and a baptized non-Catholic married

by a Protestant minister. You answer: "There can be no cause for requesting a dispensation, the parties having dispensed themselves." Is not this answer self-contradictory, as well as false and pernicious?

If the parties have dispensed themselves, where is the sin referred to in the subsequent part of your answer? If they have been able to raise the barrier that obstructed their union, then they only did a thing they were free to do,—got married, and consequently committed no sin. According to this doctrine, sin is avoided by committing sin; it cures itself, and there is a premium, a privilege, for the violation of the law.

But by what authority did such parties dispense themselves? Good Catholics cannot do it; the pastor cannot give the dispensation; and even the bishop has to get this faculty from Rome, and is not to use it except for good cause. But bad Catholics can do more than all these put together!

Who can dispense from laws? Is it the law-breaker? And is not the law in force until it is relaxed by the legislator or his delegate? Who can dispense from the impediments of marriage? Is it the one who tramples them under foot? And when once an impediment exists, does it not last until it is removed by competent authority—and this whether it is impedient or diriment? As it is not a dead impediment, it must operate: impede if impedient, and annul if diriment; it must affect not only the act of getting married, but also the state of marriage—the married life of the couple. Therefore, if the latter wish to live as Christians, their first duty is to have the impediment removed by a proper dispensation.

It is not merely a valid marriage, but also a lawful one that secures rights and entails responsibilities. It is, therefore, for the confessor as well as the pastor to provide for the liceity as well as the validity of the marriage. Moreover, in such cases as the one under consideration the confessor is powerless; he has to get faculties to absolve the Catholic party, and these faculties will and can be granted only on condition that the party is properly disposed, truly repentant, ready to secure the conditions required in mixed marriages, to undo the evil, repair the scandal. In these faculties, if the dispensation of all impediments may not be expressed it must be implied at least.

If the parties can dispense themselves in one case, why not in all, at least of an ecclesiastical nature? If so, however, I would like to see the authority, if such there be. I have only to make it known to

the public, and it will save me a good deal of trouble. But I must be sure of it.

With concern for sound doctrine, and the continued usefulness of the REVIEW, etc.,

ORDINARIUS.

Resp. In the answer referred to, at page 74 of our July issue, we stated that there was no necessity for requesting a dispensation, since the parties had dispensed themselves. Our correspondent asks by what authority they dispensed themselves. We answer that they disregarded authority by dispensing themselves, and therein committed a sin which the confessor should oblige them to atone for before admitting them to the Sacraments. When, as in the particular case under consideration, the disregard of authority is construed as an act of defiance, carrying with it a special penalty, that is to say, reservation to the Ordinary of the diocese, the act may be regarded as one requiring dispensation from a censure. But it cannot any longer be regarded after the manner of an impediment preventing the consummation of the marriage. The Ordinary is indeed free to promulgate a special law forbidding in such cases that *conjuges licite uti valeant matrimonio;* but we seriously question the utility and hence the wisdom of such a law, inasmuch as persons who contract marriage despite the impediment *mixtae religionis*, will hardly hesitate to use the right of consummating it. To suppose the contrary is purely imaginary.

An impediment, which is simply *impediens*, ceases by the very fact that it is broken, whether licitly or illicitly, just as the precept of fasting is broken by the taking of what is not allowed; and once broken, there is no room for dispensation, but only for penance in case the violation was contrary to the known law.

It is true that some authors, like Feije, whose authority in canonical questions regarding matrimony we are not disposed to question, hold that in such cases "ex rigore principiorum necessaria est dispensatio." "Ex rigore principiorum"—possibly, but not in practice. Hence Feije wisely modifies his statement by adding: "hac tamen in re consideranda sunt adjuncta et saepe sola partis catholicae poenitentia et recta, maxime quoad prolem instituendam, dispositione res tota componenda erit." The answer of the S.

Office to the Vicar Apostolic of Bombay, January 21, 1876, which is frequently interpreted in the same sense, because it appeared to acknowledge the power of the bishops to *absolve from the impediment* in cases where persons had *validly* contracted, cannot be cited as authority in the present case, since the very phrase "ut licite utantur matrimonio," which would make it practically applicable here, was subsequently omitted in the decision of the same Congregation. Father Lehmkuhl calls attention to this, clearly implying that the recourse to the Ordinary is not for the purpose of obtaining a dispensation, but rather for the purpose, as we said, of enjoining a penance "ut Ecclesiae a conjugibus satisfiat, eidemque cautiones de periculo salutis aeternae a se et a sua prole amovendo in foro etiam externo praestentur."[1] Hence we contend that it does not impede the *usus matrimonii*. Father Putzer, in his excellent commentary on our faculties, also cites Feije, but adds: "Videndum etiam, num quid Episcopus Clero suo hac in re praescripserit, nam in ejus potestate est jubere recursum ad ipsum, ut conjuges Ecclesiae, cujus sanctissimam legem violarunt, congruam satisfactionem praestent." This is simply to say that the impediment is to be regarded as having ceased, but that the Ordinary may reserve to himself the character of the penalty to be inflicted for its disregard.

What such a reservation would accomplish for the good of the individual concerned, or for any one else, is difficult to understand. In practice it would mean nothing more than the assertion of episcopal authority on the one side and the invariable disregard of it on the other. But this is not the point with which our inquiry is concerned. The question is whether, when a person *has broken* a barrier, you can insist that the impediment intended to hinder him from breaking it still exists and must be removed before a wholesome penalty can be applied for the transgression.

That the principle of the former impediment should be maintained by insisting on compliance with the *cautiones* which the Church requires in the case of mixed marriages, remains, of course, true; but that becomes ordinarily a condition *sine qua non* of absolution, and not an obstacle to the "usus matrimonii."

[1] *Acta S. Sedis*, Vol. XVI, p. 235.

WHAT IS THE CAUSE OF LEAKAGE IN THE CHURCH IN THIS COUNTRY?

Editor AMERICAN ECCLESIASTICAL REVIEW:

While the figures in the annual directories for the United States show a constant increase in the Church, and while it is certain that, in addition to a natural growth and a large Catholic immigration, a considerable number of converts is being added to the one Fold from year to year, there is no concealing the fact that the Catholic population of this country is not what it should be. That there is a "leakage" and a great leakage, there can be no doubt. This fact has been keenly felt and deeply deplored from the very foundation of the Church among us. And not only is this defection found in remote settlements which, in the beginning, could be attended only at distant intervals, owing to the small number of priests, and in which every influence was counter to our holy religion, which was to be expected; but it has continued to our own day, and is seen where the Catholic population is large, and where many are persons of wealth and influence.

There is, very naturally, difference of opinion with regard to the extent of this leakage and its causes. But the extent is sufficient to awaken lively apprehensions, and the causes are more than sufficient to demand, as they frequently have done, careful investigation. No adequate remedy has been found, nor is one likely to be found, at least in the near future. Two will suggest themselves to pious souls: prayer for the supernatural strength necessary to resist the blighting spirit of the times; and devotion to the Holy Ghost, as the Source of true light to guide us in what relates to the important work of the salvation of souls. Both of these are very good and very necessary. But He who told us to pray, first told us to watch—"Watch and pray."

Many causes, some of greater, some of lesser importance, have been assigned for the leakage in the Church, but it is clear that it cannot be assigned to any *one;* it is the result of a number working together. Still there is one, at least in this country, which I cannot, after very careful consideration, but regard as a factor of no mean importance, although I do not remember to have seen it referred to. Upon it I shall respectfully offer a few remarks.

Perhaps there is no figure more frequently employed by our Divine Redeemer when speaking of the sublime office committed to Him by His Eternal Father than that of comparing Himself to a good shepherd; and not only comparing Himself to a good shepherd, but calling Himself by excellence the Good Shepherd. How touching and beautiful are His words on this subject, as recorded in the tenth chapter of St. John's Gospel: "I am the Good Shepherd. The good shepherd giveth his life for his sheep. . . . I am the Good Shepherd; and I know Mine and Mine know Me. . . . My sheep hear My voice; and I know them, and they follow Me." The carrying out of the work of saving souls, begun by this Good Shepherd, was committed to the Apostles under the rule and leadership of Peter; and the bishops of the Church, under the leadership of the successor of Peter, are the successors of the Apostles. How forcible are the words of the Apostle of the Gentiles to the prelates assembled at Miletus (Acts 20: 28): "Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God, which He hath purchased with His own blood;" and the reciprocal admonition to the people (Heb. 13: 17): "Obey your prelates and be subject to them. For they watch as being to render an account of your souls; that they may do this with joy, and not with grief." Impressed with the weight of this obligation, the same Apostle, the Prince of the Apostles, the Beloved Disciple, St. James, and St. Jude addressed pastoral letters to their flocks in different places, or to the Christians in general; and St. Paul ordered that some the letters which he wrote to particular churches should be read in others, that his apostolic admonitions might reach the ears of a larger number.

Their example became a guide for the prelates of the Church in all succeeding ages. Witness the apostolic letters of St. Ignatius of Antioch and many others in the primitive Church; and in later times those masterly pastorals of many of the bishops of Germany, France, England, Ireland, and other countries, which breathe through their every line the spirit and the zeal of the Good Shepherd, and meet with scholarly dignity and force the evils that afflict society and the Church in our unhappy times.

Not only so, but they serve as an authoritative and uniform text for pastors, and a lesson for the people of the entire diocese; and being quoted in whole or in part in periodicals, they frequently preach to many beyond the limits of the prelate's proper jurisdiction and beyond the pale of the Church. Time was when this custom of issuing pastoral letters was happily more common in the United States than it is at present; now in many instances it is entirely omitted, so that there are not a few prelates among us who for ten or more years, or perhaps for their entire episcopate, have not issued so much as one. This omission of pastoral letters, is, as I take it, one of the untouched causes of leakage in the Church in this country, and one to which sufficient importance has not been, and is not at present, attached.

The bishop is the father of his people, and nothing so clearly evinces his love and solicitude for the flock committed by the Spirit of God to his care, as to address them in words of paternal instruction, admonition, encouragement, warning, and, if need be, of rebuke, from time to time, as circumstances may require or suggest, to show them with the Apostle that "he has them in his heart," and that "he is mindful of them." The experience of many learned and holy prelates of all times, and much more that of the Apostles, shows that these letters are especially opportune when any particular danger threatens the flock,—and when does the wolf sleep? Or when the Good Shepherd, through His Vicar on earth, prepares some special blessing for them,—and when does He forget those for whom He gave His life? The seasons of the ecclesiastical year are of themselves suggestive, and zealous prelates are accustomed to seize upon them as occasions for permitting their spiritual children to hear the echoes of their paternal voice. Other important matters are never wanting upon which to comment. There is the cause of Christian education, a matter of the greatest possible moment; the Sacrament of Matrimony, in regard to which the civil power is guilty of the most glaring and unwarranted usurpation; divorce, of which the same must be said; the sinister workings of the secret societies; faith; revelation; the Sacred Heart; the Holy Eucharist; the Holy Ghost; the Blessed Virgin; the priesthood, and a number of others which need not be sought after, but which will intrude themselves un-

bidden and clamor for recognition and treatment. At what time does the father more fittingly exercise the duties of his exalted position than when, returning to his home after the labors of the day, he calls his children around him and speaks familiarly to them, impressing deeply on them that he is their father, and that in all he says and does he acts with truly paternal love and affection? His words are all the better received and are productive of greater good when they are addressed to all and not merely to a single member of the family.

The prelates of the Church share with the Good Shepherd the authority, the burden, and the honor of His office. Like Him, they must know their sheep; like Him, they must cause their sheep to hear their voice; they must lead them into good pastures; they must encounter the wolf and battle with him; and they must, in the evening of life, bring back their flocks to the sheep-fold, and give an account of them to the Good Shepherd. Now, all this is most effectively promoted by means of pastoral letters.

If the prelates of the Church are, by the appointment of the Holy Ghost, pastors and rulers of the flocks committed to their care, they are in a very special manner teachers also, being the successors of the Apostles whom the Divine Teacher, who received His doctrine from the Eternal Father, has commissioned to teach in His name. (St. John 12: 49, 50; and 17.) And when He promised to send the Holy Ghost, He said: "He shall not speak of Himself; but whatsoever things He shall hear He shall speak, and the things that are to come He shall show you" (St. John 16: 13). St. Paul, to whom the same Holy Spirit was given in a specially miraculous manner, thus comments on the commission entrusted to him (1 Cor. 9: 16, 17): "If I preach the gospel, it is no glory to me; for a necessity lieth upon me; for woe is unto me if I preach not the gospel," etc. If it be true, and beyond all doubt it is, that whosoever hears the prelates of the Church, when they address single congregations, hears Christ—"He that hears you hears Me"—much more must it be so when, as supreme pastors of the portion of the Church committed to their care, they address their entire dioceses.

However clear the teaching of the Church or the duty of a Christian may be on any point, or the decrees of plenary or pro-

vincial councils or diocesan synods, they possess neither the ring nor the force of the living voice of the chief pastor of the diocese addressed directly, not only to the people through their pastors, but to the people themselves. It is the living voice of the father, the shepherd, the ruler. Pastoral letters, and pastoral letters only, give the pastors of souls the one important position so desirable and so necessary—the visible support of the chief pastor of the diocese before the people. It is impossible to overestimate the importance of this in our liberal and independent age. And beyond this, which is scarcely less important, it gives the pastors of the entire diocese a common text to read and expound to their people; one not only on which all must agree, but one in which it is seen that the priests have the support there and then of their bishop, and in which it is also seen that the priests are not expressing their own ideas, but the common teaching of the Church. For that reason these letters would effectually do away with the common excuse or retort—which too often is not devoid of a foundation in truth—"Father So-and-So does not do or say that;" "Father So-and-So is not so strict."

Again, there is the well-known saying: "In unity there is strength." Were all the clergy of a diocese to combat any prevailing abuse or evil on the same lines—which is hardly to be hoped for if left to themselves or to the general law—they would not constitute that unit, nor would they present that solid front, which they could and would, if they had the common ground of a bishop's pastoral letter to support them. Then the diocesan clergy would be one in fact, and not merely an aggregation of units or individuals.

These are reflections that have occurred to me very frequently and forcibly in connection with the evident and lamentable leakage of the Church in this country. To my mind there can be no question whatever that the importance of regular Lenten and other occasional pastorals has been very seriously underestimated, and that the Church in our midst is suffering on account of it. I have carefully watched the workings of cause and effect on this point in the more than thirty years during which I have been privileged to serve in the sacred ministry in country, town, and city; and I am thoroughly convinced that, whatever others may think of my

candor in speaking plainly on a delicate subject, I have struck a note that should have been sounded long ago.

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PROHIBITIO STIPENDII PRO SECUNDA MISSA.

Qu. Father Lehmkuhl, in his *Theol. mor.*, Vol. II, in treating of the Sacrifice of the Mass, p. 161, § 216, says concerning duplication: "Constans autem est prohibitio pro secunda Missa, quae sic ex necessitatis causa celebratur, ullum stipendium accipiendi," etc. I should like to ask whether a priest may not take a stipend for the second Mass if he refuses an honorarium for the first Mass. Cannot the above passage be interpreted as meaning only that one is not allowed to accept a double stipend? Cardinal D'Annibale certainly seems to take this view when he says a priest may not take "duplicatum stipendium." Am I not right, therefore, in saying that there is no prohibition against taking an offering for the second Mass provided a priest takes none for the first Mass?

An answer to the above question in the next issue of your valuable REVIEW will greatly oblige A. M. M.

Resp. Ordinarily speaking, a priest taking no stipend for the first Mass is free to accept the offering for the second. But the answer to the question, "whether a priest may not take a stipend for the second Mass if he *refuses* an honorarium for the first Mass," requires a distinction.

If a priest accepts the *obligation* to say the Mass, which a proffered stipend imposes by mutual understanding, he is in justice bound to say the Mass. In such a case the offer of the stipend is understood to be the immediate *ratio* for his assuming the obligation to say the Mass (not, of course, in the sense of value exchanged), although the money may not actually be handed over, either because the priest will not or cannot make use of it, or because he wishes to turn it to the advantage of another party, among whom may be the donor. Here the obligation to say the Mass arises out of a contract in which the priest may accept either the stipend or some equivalent or greater favor.

It may be, however, that the priest in refusing the stipend

means to avoid the acceptance of an obligation in justice. He promises to say the Mass; yet his promise is not a contract binding in justice, but a favor binding him only in charity. He says his Mass, not for a person who has bound him by the tender of a regular stipend or its equivalent, but for a friend from whom he declines to accept the ordinary return for such acts. In this case of a *promise* he is not obligated to the same degree as in the former, which is a *contract.*

On this distinction as to the motive of the refusal of the honorarium, understood by the party who makes the offering as well as by the priest who declines it, we base our answer, that, unless a priest makes it plain that he wishes to bestow a gratuitous favor in promising to say the Mass without accepting a stipend, he contracts the same obligation as if he had accepted the stipend. In that event we believe that he cannot say the second Mass for a paid intention.

The reason for insisting on this distinction between a purely gratuitous promise and the acceptance of a strict obligation according to the mind of the person who offers an intention, lies in a decision of the Holy See, to the effect that pastors who are held to the canonical obligation of saying the Mass on Sundays and festivals for their congregations, cannot accept a stipend for a second Mass on these days. The decision referred to is contained in an Encyclical Letter of the S. Congregation of the Propaganda, October 15, 1863, of which we give the text:

"A Sacra Congregatione Christiano Nomini propagando non semel per sacrorum Antistites in locis Missionum degentes quaesitum est, an duplex stipendium percipere liceat sacerdotibus, qui duas in eadem die Missas celebrare justis de causis permittuntur. Ut igitur in ejusmodi re omnis dubitationi locus a Missionibus auferatur, visum est expedire eam promulgare regulam, quam constanter tenuit Sacra Congregatio Eminentissimorum Patrum Concilii Tridentini Interpretum, videlicet ex praxi generali presbyteris non concedi eleemosynam recipere pro secunda Missa, etiamsi de illis agatur qui parochiali munere instructi ideo stipendium pro prima Missa nequeunt obtinere, quod eam *pro populo* applicare teneantur. Porro hujusmodi regula recentem obtinuit confirmationem a SSmo D. N. Pio PP. IX in una *Cameracensi* die 25 Septembris 1858. Etsi vero Sacri Con-

cilii mens ea sit, ut norma praedicta omnibus locorum Ordinariis innotescat, ac generatim servetur in praxi, quo videlicet a ministerio sacerdotali quodlibet periculum, aut species simoniae turpisve quaestus arceatur; cum tamen specialis sint in nonnullis Missionibus rerum ac personarum adjuncta, cumque difficultates non paucae oriri possent si regula de qua agitur nullam omnino exceptionem pateretur, SSmus D. N. Papa benigne decernere dignatus est, ut Ordinariis Missionum facultas impertiatur, quemadmodum per praesentes literas eisdem tribuitur, indulgendi ut, justa et gravi causa intercedente, sacerdotes sibi subditi etiam pro secunda Missa in eadem die celebranda stipendium percipere possint ac valeant."

It may be that the priest receives no actual stipend, but he is bound by the equivalent understood contract.

On the other hand, the S. Congregation of the Council, by a reply of September 14, 1878, to the question whether priests having made a mutual compact to celebrate Mass for the deceased clerical members of the diocese may not offer the second Mass for this intention, intimates that the obligation is not of the same character as that which obliges us to offer the Mass *pro populo*. We give likewise the full text of this decision:

"Episcopus N. exposuit ab anno 1842 institutam fuisse in sua dioecesi sacerdotum Congregationem S. Josephi, Indulgentia a S. Sede ditatam, cujus sodales semel pro unoquoque sacerdote confratre defuncto, Missam celebrare debent. Sacerdotes quibus binare concessum est diebus dominicis et festis, secundam litarunt Missam pro defunctis confratribus, arbitrantes se id facere posse tuta conscientia. Attamen cum dubium exortum fuerit circa hujusmodi agendi modum, Ordinarius quaesivit: An Missa binationis offerri possit, ut in casu, pro defunctis confratribus.—R. *Licere*."

It is quite possible, we readily admit, that the distinction between an obligation assumed as *ex justitia* and a purely gratuitous *promise* may not always be conscientiously determined by either the priest declining or the person offering the stipend; and in so far it is impracticable. Thus the differences of theologians referred to by our inquirer and the decisions which we have cited are easily reconciled in practice.

"CHURCHING" IN THE HOME.

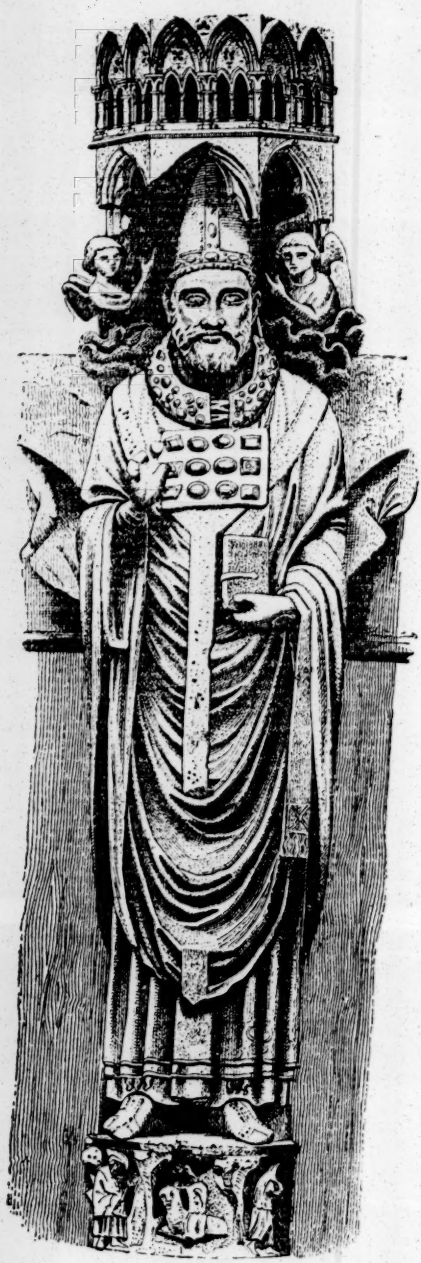
Qu. May not the "Benedictio Mulieris post partum" be given in a private house, if the mother is prevented from going to the church? I know the Ritual assumes that the blessing is given in the church; but the inclemency of the weather, distance, delicacy, and such like causes might be considered a valid reason to induce a priest to impart the blessing when he happens to make his parish visitation. Would that be against the law and spirit of the Church?

Resp. There are certain blessings of the Church that are attached to certain acts. To impart them indiscriminately would take away their special character and significance. The *benedictio post partum* is one such. There are many other blessings found in the Ritual which a pastor might impart to his parishioners in their homes; but the blessing here in question is not one of them. The very name of "churching" is intended to suggest a pilgrimage of thanksgiving to the church; and as people do not make pilgrimages to the church by staying at home, the churching may not be done at home. The Second Plenary Council of Baltimore calls particular attention to this fact and forbids the practice of churching indiscriminately and in places where the Holy Sacrifice is not celebrated. This is despite the fact that our missionary conditions thirty years ago offered many seemingly valid excuses for imparting such blessings to Catholics in their scattered homes. "Optant praesules hujus provinciae ut benedictio mulieris post partum non promiscue atque nulla ratione habita puerperae dispositionis, neque extra Ecclesiam vel locum ubi sacrum fit, in posterum conferatur."—*Conc. Plen. Balt. II*, n. 246.

THE HEBREW "BREAST-PLATE" OF THE HIGH-PRIEST.

Qu. Ducange[1] mentions as part of the pontifical vestments formerly used in the Catholic Church, the "breast-plate" or *rationale* which the high-priest among the Jews was obliged to wear, and which was understood to carry with it the power of judgment. It would be interesting to know whether or not the Popes ever really made use of this distinctive emblem of ecclesiastical power and dignity, since it would throw additional light on the historic proofs brought forward to show the acceptance of the supreme and infallible judiciary power of the Popes before the Middle Ages. Is there any clear evidence that the Popes ever wore the *rationale?*

[1] *Lex. lat. mediae et infim. aevi*, ad voc. Rationale.



Resp. The evidence is quite clear. Not only is the breast-plate of the Supreme Pontiff mentioned among the liturgical vestments of the Christian Church by such writers as Amalarius, Fortunatus, Rhabanus Maurus, and Durandus, but there are also a number of wall paintings and sculptures, previous to the thirteenth century, in which the pectoral shield (or *choschen mishpat* of the Hebrew high-priest) is pictured as part of the pontifical robes. Thus, in one of the arches of the south entrance to the Rheims Cathedral there stands the statue of a Pontiff, above life size and wearing the *rationale judicii*, the mysterious *Urim* and *Thummim* of the Old Testament. That the figure represents a Pope is indicated by the form of the papal tiara as it was worn by the Sovereign Pontiffs of the twelfth and the thirteenth centuries. Ivo, Bishop of Chartres, explicitly states that the *pectorale* or *rationale* of the Old Law was used by Pontiffs, although he does not say that it was worn by the Roman Pontiffs exclusively.

It appears to have been as a rule connected with the *superhumerale*, for the same author states: "sunt autem ad invicem concatenata rationale et humerale, quia cohaerere sibi invicem debent rationale et opera." In some of the mediæval acts of the cathedral of Salzburg records are found of a *rationale* worn by the bishop and made of gold set with precious stones and hanging from the neck by a golden chain. From these and similar indications in the archives of the early Middle Ages it appears that certain bishops, besides the Roman Pontiffs, enjoyed the privilege of wearing the pectoral shield over the chasuble and pallium. From its use in the Old Testament it is easy to divine its symbolic character and meaning in the liturgy of the Christian Church, although the latter was to receive a clearer manifestation of the action of the Holy Ghost within it, and could, therefore, dispense with this mark of an inherited authority and power to interpret infallibly the divine ordinances.

It is very interesting, however, to note how the early Church, down to the time of St. Thomas and St. Bonaventure, maintains the infallible authority of the Sovereign Pontiffs in the same sense as that authority was exercised by the high-priests of the Old Law in matters of faith and morals; and that this infallibility was understood to be the result of the direct influence of the Holy Ghost or of Jehovah, as set forth in the Law of Moses under the theocracy. In later years that authority was more and more clearly defined as a doctrinal portion of the Catholic faith, whilst the symbolical expression which had stood for that definition in the earlier ages gradually ceased.

THE NECESSITY OF ALCOHOL IN MEDICAL PRACTICE.

The warfare waged against the excessive use of alcoholic drinks, both in America and England, has led to a more or less minute inquiry into the actual benefits of stimulants as preservatives of health, as prophylactics and remedies against certain diseases. The Anti-Saloon League of Randolph, N. Y., among other bodies representing the crusade of temperance under the banner of Total Abstinence, some time ago collected a number of opinions of medical men, mostly engaged in hospital work, which

are intended to show that alcohol is *never necessary* as a counter agent of disease, and that doctors and druggists "can always furnish remedies better than alcohol and less dangerous."

We believe thoroughly in the benefits which the temperance movement has produced in English-speaking communities, both as a moral agent and as a source of social prosperity; and we print a list of the remedies proposed by reputable physicians as a substitute for alcohol, because it will serve many a priest who is in a position to suggest their use in cases where alcohol would prove a danger to temperance.

It must be kept in mind that the leaflet on which we take occasion to comment was compiled to meet a local difficulty, and that in making common property of this sort of collated evidence, when applied to reforms, there is just this danger, that it will be pushed to extremes, and defeat much of its primary object. Whatever remedies better than alcohol may be found to counteract disease, it can hardly be justly said, even if "your doctor and your druggist can always furnish" them, that alcohol is never necessary, and that, as Dr. Kellogg writes, it ought to be retired from the *materia medica* and placed in the catalogue of obsolete drugs along with tobacco, lobelia, and "like useless but highly toxic drug substances." Any practical mind will recognize without much searching a hundred instances in a practitioner's life (not a hospital physician, who has at hand a choice of drugs, etc.), where, for example, whiskey is the readiest and, therefore, most effective aid to restore immediate vital action, and where any hesitation to use it under the plea that it is useless would expose a patient to greater evils than the possibility of the drink habit. If the sharp edge of extremes can be cut from such investigations and their application, as that of the Anti-Saloon League, it will accomplish the good intended; but if a priest were to use the "alcohol-never-necessary" circular, as advised in its first paragraph, "to show that your doctor and your druggist can always furnish remedies better than alcohol and less dangerous," we fear that many a sensible physician or druggist would consider him unreasonably officious and "cranky."

The physicians who are cited as authorities for the materials suggested in the following table are: Doctors J. H. Kellogg,

Battle Creek Sanitarium; J. J. Thompson, National Temperance Hospital, Chicago; A. Monae Lesser, New York Red Cross Hospital; T. A. McNicholl, New York Red Cross Hospital; A. H. Babcock, Randolph, N. Y.; and J. H. Sackrider, East Randolph, N. Y. A difference of opinion exists among them as to the necessity of using some of the drugs suggested in the following table in place of alcohol; but it is agreed that they are not likely to result in such moral injury.

CASES.	REMEDIES.
1. Weak action of the heart.	Short cold applications over the heart, 5 to 10 minutes, to be repeated every hour or two, if necessary, and friction of the skin with cold water.—Glonoin or nitro-glycerine, salicylate of caffeine—strychnia 1-120 to 1-60 grain, digitalis, arsenicum, cactus.
2. Fevers—Where sponging or bathing with alcohol has been prescribed.	Prolonged neutral bath, 92° wet sheet pack; the Brand bath, wet sheet rubbing; the sponge or towel bath · cold enemas; cold water drinking.—Cold water alone or with a little ammonia.
3. Where a diffusive stimulant is prescribed.	Hot and cold sponging of the spine; short hot bath, followed by short, very cold bath.—Hydrastis, phosphorus, arsenic
4. Diarrhœa.	Hot enema and cold compresses to the abdomen, changed every hour.—Ginger preparations, red pepper, etc.
5. Chills from wet or cold.	Wrap in warm blankets with hot bottles or bags of hot water about the limbs; hot water drinking; hot enema, hot bath, hot blanket pack.—Aconite, belladonna, gelseminum.
6. Suspended animation or fainting.	Rub with cold water and alternate hot and cold applications over the heart, percussion over the heart, hot and cold sponging of the spine.—Strychnia, glonoin, ammonia.
7. As a vehicle—for mixing or preserving.	Glycerine.—Simple syrup, sugar of milk.
8. As a solvent.	Water is the great solvent. Will dissolve many more things than alcohol; glycerine may be used for the same purpose. In medicine there is nothing needed which cannot be utilized without alcohol.—Ether, chloroform.
9. Sea-sickness. As a stomachic stimulant.	Ice bags to back of the neck; a spare dry dietary; rest in bed with eyes closed. For a sedative or stimulating measure, there is nothing so good as a few sips of very hot or very cold water.—Alcohol is worthless for any of these conditions. Nux vomica, ipecac.
10. To stop hemorrhage and harden tender cuticle.	Ice is a good remedy for stopping hemorrhage. The best means of overcoming a relaxed condition of the skin is by daily cold bathing.—To stop hemorrhage alcohol is worse than useless, as it actually increases blood pressure.
11. In fever. A stimulant and restorative.	Cold baths of various sorts.—Hot milk, hot water, acid drinks, strychnia, phosphates, carbonate of ammonia, caffeine salicylate, nitro-glycerine, aconite.
12. Pneumonia.	See "fevers," Nos. 2 and 11.
13. In cases of great pain, operations, etc.	Ether and chloroform may be safely used without alcohol Alcohol acts in almost exactly the same way as do chloroform and ether, hence is not an antidote for them.—The best surgeons give little or no alcohol after operations Strychnia.
14. For blistered feet.	Glycerine.—Boracic acid, calendula, glycerine.
15. Exhaustion or fatigue.	The hot hath followed by short cold bath.—Coca, phosphates.

N. B.—*Pneumonia.* "A child aged nine months, under treatment for six days for pneumonia, came under our notice on the seventh day. The temperature was $106\frac{5}{16}$; pulse 220; respirations 90. Whiskey, which had been given previously to the extent of two ounces daily, was stopped. Carbonate of ammonia, caffeine salicylate, nitro-glycerine, and 1-10 of a drop of aconite were given internally; camphorated lard applied externally; with the result that on the ninth day temperature stood 99; pulse 100; respirations 20. The child made a complete recovery."—DR. T. A. MCNICHOLL.

Report of New York Red Cross Hospital, 1897, page 28. Similar adult cases are also given in Report.

INSCRIPTION OVER THE ENTRANCE OF A CEMETERY.

Qu. I see occasional specimens of Latin inscriptions for corner-stones, bells, etc., in the REVIEW. Would you kindly suggest an inscription suitable to be placed over the entrance to a cemetery. We have a wide stone archway. The space beneath the semicircular title of the cemetery is vacant, and offers a good surface for a distich. As there is room for tablets upon the posts, on which I propose to place Scripture texts in English, I would like something in Latin over the gate.

Resp. Either of the two following inscriptions might serve the purpose of our correspondent:

HIC VOCEM CHRISTI REDEUNTIS AB AETHERE SPERANT
QUOS NOVIT DOMINUS CANDIDA MEMBRA GREGIS.

DA REQUIEM CUNCTIS DEUS HIC ET UBIQUE SEPULTIS,
UT SINT INCOLUMES PER TUA VULNERA QUINQUE.

A PARENT BAPTIZING HIS CHILD WITHOUT NECESSITY.

Qu. Theologians are divided as to whether or not there results any impediment from a parent's administration of baptism, except in cases of necessity. In this division of opinion what should be done in practice? If an impediment results, may I remove it myself without having recourse to the Ordinary? It seems to me I can, in view of the following contained in our faculties: "Dispensandi super impedimento criminis . . . ac restituendi jus petendi debitum amissum." And again: "Dispensandi in impedimento cognationis spiritualis, praeterquam inter levantem et levatum."

If it is lawful for me to remove the impediment may I do so outside confession, or must the person come to confession?

Finally, is it a sufficient necessity to justify a parent in baptizing his own child, that there is no Catholic at hand to do it? Or is it sufficient necessity if the mother is bitterly opposed to any one doing it, and the father baptizes the child?

Resp. A parent who baptizes his child, even when there is no extreme necessity, but a good reason for doing so, does not incur the impediment arising from spiritual relationship, if he be in good faith. This is on the principle that penalties are not to be inflicted upon those who are not aware of the restriction. But even if the

parent, in his anxiety to save the child's soul, were to administer Baptism, conscious that he might thereby incur spiritual relationship, the confessor could safely pronounce such a parent free from the impediment. It is true there are theologians who maintain the contrary. Their opinion, however, is not recognized as more probable than the one here enunciated; and the conclusion is legitimate—"in re dubia non potest certum jus conjugi auferri."[1]

As regards the motives which would constitute a sufficient necessity allowing a parent to baptize his own child, it is difficult to define their precise nature. Nevertheless, the fact that in missionary countries, where the faith was proscribed, as in China or Japan, the right to baptize was frequently deputed, not only to laymen, but also to the older members of the family, and this by missionaries like St. Charles Spinola, indicates a considerable latitude of interpretation, whenever simple desire to save the child's soul is the reason which, in the main, prompts the parent to baptize.

Dispensations from impediments may be granted *in foro externo*, unless the faculty itself limits the application to the confessional.

PRESENT STATUS OF THE CANONIZATION PROCESS OF THE VEN. JOHN NEP. NEUMANN, BISHOP OF PHILADELPHIA.

The question has repeatedly been asked of us whether the process of canonization, the preparations for which had been going on for several years past, has been set aside, as nothing further has been heard of the matter since the reports of proceedings here were sent to Rome. In answer, we publish a document which marks the precise stage of the proceedings at the present moment, and shows that, although the preliminaries of examination in the United States are not yet completed, the subject of the Venerable Bishop's canonization is continuing in regular process to engage the attention of the ecclesiastical authorities.

For a better understanding of the proceedings we give here a brief résumé of what has been done thus far, and what is still to be accomplished before the Holy See can pronounce the definite decision of beatification and canonization.

[1] *Cf.* Ballerini-Palmieri, Vol. VI, n. 1009 ad 3 et 5.

The first step to be taken when a Servant of God is proposed for canonization is to present the case to the Ordinary of the diocese in which he died in the odor of sanctity, or in which he spent a considerable part of his life. This was done in the case of Bishop Neumann several years ago, and an ecclesiastical court was organized for that purpose. This court consisted of three judges, including the Vicar-General of the diocese (who has to preside, unless the Ordinary does so personally, at all the sessions), a secretary, and the *promotor fidei* (the so-called devil's advocate).

In this process, termed the *processus ordinarius*, evidence of the sanctity of the Servant of God has to be furnished, inasmuch as it was claimed that he possessed the theological and cardinal virtues in an heroic degree. In proof of such sanctity it is shown that certain miracles have been wrought through his intercession. The acts of this process when completed are presented to the Holy See for approbation and for the purpose of obtaining a commission for opening what is termed the "Apostolic process." This was likewise done in the case of Bishop Neumann, and it was at this stage that the Servant of God received the title of Venerable.[1]

After the Apostolic Commission had been appointed, the process began anew. All the witnesses who had given testimony in the ordinary process had to be called again and had to give their testimony as though they had not done so before. The Holy See authorizes in such cases the immediate hearing of the witnesses of more advanced age, lest they should die before their testimony could be taken, whence this part of the process is called "*processus ne pereant probationes.*"

The acts of this process, having been sealed, were placed in the archives of the diocese. In the meantime two shorter processes had to be instituted,—"de non-cultu" and "de fama sanctitatis." The first was to prove that there was nothing hasty or premature in according to the Servant of God the honors of the Church; the second, that the belief is general that he died in the odor of sanctity.

This is the stage to which the examination in the process of

[1] Formerly the process of beatification terminated here with the appellation of Blessed, bestowed on the Servant of God.

canonization of the Ven. Bishop Neumann has actually come, and the Holy See has issued the documents certifying its approval of the process under the following titles: the "*processus ordinarius*," the process "*de non-cultu*," the process "*ne pereant probationes*," and the process "*de fama sanctitatis*." The decree regarding the last-mentioned process was issued on July 9th and is published in the *Analecta* of this issue.

The so-called "Litterae Remissoriales" for the continuation of the process are now expected every day, so that during the current month the process may be taken up again, to examine and definitely prove the alleged miracles wrought through the intercession of the Venerable Servant of God. When the report of this examination has been finally accepted in Rome nothing further remains to be done on the part of the postulators, and the Holy See will be in position to declare the result.

LITURGICAL BREVIARY.[1]

MATRIMONY.

In the celebration of nuptials the Church distinguishes between—

(1) The witnessing of the marriage rite, and
(2) the blessing of the nuptials.

The witnessing of the marriage rite takes place—

Outside the Mass, according to the form given in the Ritual.

The blessing of the nuptials takes place—

In the Mass *pro Sponsis*, from which it is never to be separated.

This blessing (attached to the Mass *pro Sponsis*) may not be given—

During the forbidden times, *i. e.*, from the first Sunday of Advent to the Epiphany, and from Ash Wednesday to Low Sunday, both inclusive.

During these times nuptials are celebrated—

Privately, according to the prescribed form of the Ritual.

[1] At page 186 (4), August number, read "the celebrant takes his stand at the feet of the corpse," instead of "at the head of the coffin."

The right of this function belongs properly to—

The pastor, who is to perform it in the church, at the altar, in presence of witnesses.

How does he proceed?

(1) Vested in surplice and white stole; or
(2) (if the rite immediately precedes the Mass) vested as for Mass (only the maniple is not worn);
(3) with a server, also in surplice;
(4) stands facing bridal couple;
(5) the bridegroom at the right of the bride;
(6) the witnesses to the side, and behind;
(7) the celebrant asks the bridegroom and bride separately for their mutual consent;
(8) bids them join their right hands whilst he says: "Ego conjungo vos," etc.;
(9) sprinkles them thrice with holy water;
(10) blesses the wedding ring, and hands it to the groom.

The wedding-ring.

(1) One ring only is blessed, which
(2) the bridegroom gives to the bride.
(3) A ring once blessed (for a first marriage) is not blessed anew;
(4) but if lost, a new ring may be blessed, even apart from the marriage ceremony.

SOLEMN BLESSING OF THE NUPTIALS.

The solemn blessing of the nuptials is—

That blessing imparted in and prescribed for the *Missa pro Sponso et Sponsa.*

This blessing is—

(1) Obligatory (*sub veniali*) at all first marriages;
(2) permitted, though not prescribed, for the first nuptials of a bride to a widower;
(3) not permitted for second nuptials of a woman (if her first nuptials were blessed).

May this blessing be given outside Mass?

No; but the celebrant of the Mass in which the blessing is imparted need not be the priest who witnesses and receives the consent of the bride and groom, which precedes the Mass, and is given according to the form of the Ritual.

The *Missa pro Sponsis* is celebrated—

According to semi-double rite, *i. e.*,

(1) with at least three orations: (*a*) *de votiva*; (*b*) *de die*; (*c*) the oration assigned in the *Ordo* as immediately following the *oratio de die*;
(2) without "Gloria" and "Credo;"
(3) in white vestments.

This Mass may not be celebrated during—

(1) The forbidden times (*temp. clauso*);
(2) Sundays and holidays of obligation;
(3) doubles of the I and II class, or equivalents;
(4) octaves of Epiphany and Pentecost;
(5) vigil of Pentecost;
(6) octave of Corpus Christi;
(7) the rogation days;
(8) All Souls' day.

On these days—

(1) The Mass of the day is said;
(2) with a commemoration from the *Missa pro Sponsis*;
(3) under a distinct conclusion;
(4) after the orations of the day;
(5) before the *imperatae* (if there be any).

The commemoration *pro Sponsis* is omitted only—

(1) During the forbidden times;
(2) on the vigil of Pentecost, and in solemn Masses of the Ascension and Pentecost. In these Masses the orations properly belonging to the *Missa pro Sponso et Sponsa*, and said after the "Pater noster" and before the prayer "Placeat," are inserted at their proper places.

How is the nuptial blessing in the Mass given?

(1) After the "Pater noster" the celebrant genuflects and withdraws to the Epistle side of the altar;
(2) whilst the newly-married couple approach the altar and genuflect;
(3) the celebrant turns to them and reads the two orations prescribed in the Missal;
(4) the bride and groom return to their places, and
(5) the celebrant genuflects in the centre and continues the Mass at the "Libera;"
(6) After the "Benedicamus" (or "Ite missa est") the celebrant again goes to the Epistle side;
(7) turns to the bride and groom, who genuflect at the altar step, and recites the prayer (omitting *Oremus*);
(8) briefly addresses them on the obligations of their new state;
(9) returns to the centre, saying "Placeat," etc., and finishes the Mass.

N. B.—The prayers of the nuptial blessing may be recited over several bridal couples together without any change.

MIXED MARRIAGES.

How celebrated?

(1) Outside the church;
(2) without the nuptial blessing or any distinctly liturgical rite;
(3) the priest simply assists as authorized witness of the solemn mutual consent, with becoming dignity, as the Ritual directs.

The banns—

are not published.

What other requisites must be provided?

According to the Pontifical Instruction "Etsi SS. Dominus" (Nov. 15, 1858), the following pledge must be explicitly given in every case:

(1) The faith of the Catholic party is not to be endangered, or its exercise impeded by the union;

(2) the Catholic must as far as possible endeavor to lead the non-Catholic party to a knowledge and practice of the true faith;
(3) the children, male and female, of the union must be brought up in the Catholic religion.

CHURCHING OF A MOTHER.

This blessing is imparted—

(1) To the mother after recovery from childbirth;
(2) as soon as she is able to go to the church;
(3) in order that she may give thanks for the happy delivery,
(4) and offer her infant to God. (Hence she should bring the child with her, if possible.)

Is this blessing obligatory?

No; but it is a most laudable custom.

How is it imparted?

(1) The mother genuflecting (properly at the threshold of the church), and
(2) carrying a lighted candle, awaits the priest,
(3) who, vested in surplice and white stole,
(4) sprinkles her with holy water in form of cross;
(5) recites Psalm XXIII, with its antiphon;
(6) offers her the left extremity of the stole, and
(7) leads her into the church, up to the altar, where she kneels;
(8) there, turning to her, he recites the prescribed prayer;
(9) again he sprinkles her with holy water in the form of cross;
(10) concludes with the "Pax et benedictio," etc.

N. B.—This blessing can be given only in the church or in a place where Mass is celebrated.

Recent Bible Study.

ACCORDING to the *Expository Times*,[1] archæologists display at present great activity among the ancient mounds of Babylon. The southernmost part, the ancient Ur of the Chaldees, about thirty miles north of Mugeir, has been the object of French exploration for upwards of twenty years. The leader of this expedition is M. de Sarzec; its present territory consists of the complex ruins called Telloh. Though its results of late have been insignificant, it has thrown additional light on Gen. 9: 2 or the site of the tower of Babel "in the land of Sennaar [Shinar]." For the name of the most prominent mound of Telloh, which used to be read Girsu, has been found to be Sungir, or, owing to the practical identity of the Hebrew consonants שנער, Shinar. The Biblical site of the tower of Babel is therefore the last historical reference to the early Babylonian kingdom of Sungir or Sugir, referred to by the late Assyrian Kings under the form of Sumer. The mound Elkasr, covering the palace of Nebuchadnezzar, in which Alexander the Great died after his Indian campaign, has been explored by the Germans under Dr. Koldewey. Many a year will have to pass before this expedition will have completed its self-imposed task; meanwhile, it is hoped the German Government will grant an annual allowance of $20,000 for its accomplishment. Thus far the temple of the goddess Nin-Makh and a little terra-cotta statue of the goddess have been laid bare; and among other results the discovery of a new Hittite inscription and a neo-Babylonian slab with a cuneiform legend deserves mention. The Americans, under Prof. Hilprecht, of Philadelphia,[2] are excavating in the mounds southeast of the temple of Bel, at Nuffar, the ancient Nippur. Dr. Hilprecht's conjecture of eleven years ago, that the mounds cover the temple library of the buried city, has been verified. More than twenty thousand volumes of this

[1] June, 1900, pp. 430 f.

[2] *Cf. Sunday-School Times*, May 5.

library have been recovered during the last season alone. They were lying in long rows on ledges of unbaked clay, and they contain nearly everything that the Babylonians knew three thousand years before Christ. Among the finds are lists of Sumerian words and cuneiform signs which greatly increase our knowledge of Sumerian, the pre-Semitic language of Babylonia.

Passing from Babylonia to Egypt, we find Prof. Flinders Petrie at the head of the expedition sent out by the Egypt Exploration Fund; their principal site is in Abydos, the home of the oldest Egyptian dynasties. The Professor declared in a lecture in University College, London, that we are now better acquainted with Egyptian life at the time of the first dynasty, about 4000–5000 B. C., than with English life at the time of the Saxon kings. A large quantity of potsherds, clay lids, and pieces of stone vessels of all kinds has been found, and many of these articles are covered with inscriptions. It has been discovered that Eb-sed, hitherto known only from his Horus name, is Semempses, the seventh king of the first dynasty. The names of Usafais and of Miebis, the fifth and the sixth kings of the same dynasty, have also been ascertained, and the tombstone of Merneit, a hitherto wholly unknown king, has been secured. A temple of Osiris has been discovered and entered, and among other things found in it is a limestone sarcophagus, dating from the time of Nectānebus of the thirtieth dynasty, with hieroglyphics and pictures of gods painted in blue. Mr. Carter, the Inspector of the Antiquities of the Upper Nile, has found beneath the house of the Egypt Exploration Fund at Thebes the entrance to a magnificent tomb, the corridor of which runs through the rock for the distance of 150 metres under the temple of Dêr-el-Bāhari. The tomb belongs to the age of the eleventh dynasty, and has never been touched; it may prove to be a royal sepulchre and to contain papyri, though thus far it has only been found that in the chamber at the end of the corridor is a statue wrapped in folds of mummy-cloth. Mr. Quibell, the Inspector of the Antiquities of the Lower Nile, has been clearing out a tomb at El-Khawālid, on the east bank of the river, opposite Siūt, which is of the age of the nineteenth dynasty. The Egyptologists Grenfell and Hunt, commissioned by the University of California, have conducted excavations in Umm el Barakat and discovered the

remains of a large city, Tebtunis, whose very existence was unknown to archæologists as well as to the natives. It belongs to the time of the Ptolemies and contains, besides an abundance of papyrus rolls dating from A. D. 100–300, an early Coptic church with curious frescoes and inscriptions, and a cemetery with tombs of the twelfth dynasty, in which as many as sixty mummies were found. M. Legrain, the French savant, has been busily engaged at Karnak. On the site of the temple of Ptah he has found a stela of Thothmes III, which tells us that the older temple of wood and brick was rebuilt in stone by the kings of the eighteenth dynasty; another stela, a record of Antef IV, of the eleventh dynasty, is the oldest monument as yet found at Karnak. The city gate, of large, well-cut blocks of stone, discovered near the western corner of the temple, is the first found in Egypt, and the traces of an inscription show that it was erected by Amenhotep II.[3]

In our June number[4] we gave a list of the points of contact between ancient Egypt and Europe. We there referred to Perrot et Chipiez,[5] to Arthur J. Evans,[6] and we might have added a reference to Mariani;[7] but it was not known at that time that Mr. Evans had become the proprietor of the famous mound south of the ruins of Knossos in Crete, and that the success of his very first excavations surpassed all expectations. Referring our readers to special articles on the subject,[8] we here draw attention only to the written tablets and the paintings in the Mycenæ style discovered among other antiquities.

Some time ago a number of mouldy papyrus manuscripts were purchased in Cairo, Egypt, for the library of the University of Strassburg. Among them were the fragments of two leaves written in Coptic, a language spoken in Egypt during the early centuries of the Christian era. Prof. Spiegelberg, of Strassburg, put the fragments together and deciphered their meaning, and Dr. K. Schmidt, an expert in early Christian literature, pro-

[3] *Cf. Expository Times*, March, pp. 269 f.

[4] Pp. 637 ff.

[5] *Histoire de l'art dans l'antiquité*, t. vi, fig. 369; *cf.* pp. 458 ff.

[6] Primitive Pictographs and a pre-Phenician Script, from Crete and the Peloponnese.

[7] *Monumenti antichi dei Lincei*, vi, pp. 221 ff.

[8] *E. g.*, *Beilage zur Allgemeinen Zeitung*, München, June 26, pp. 1–3.

nounced them to be part of a lost gospel. It was agreed between the two scholars that the pages must have been written between 400 and 500 A. D., and that they contained a translation of a Greek original belonging to the second century. The Coptic language, the figures meaning 157 and 158, found at the top of two of the pages, and other details induced the two specialists to identify their find with the lost gospel of St. Peter to the Egyptians. Prof. Adolf Jacoby, also of the University of Strassburg, has published the results of the discovery in a book entitled *Ein Neues Evangelienfragment*, in which he boldly maintains the thesis put forth by his colleagues. The *Athenæum*[9] does not take so favorable a view of the genuineness or the early date of the document as does Dr. Jacoby. Though the recovery of the Gospel of the Egyptians would be a most important event, it appears that at present the proofs of the Strassburg professors do not bear out their conclusions.

E. A. Wallis Budge has published two Syriac legends,[10] both in the original Syriac and in an English translation. The first is a legendary life of our Blessed Lady, which the Syriac translator and editor compiled from a number of apocryphal books. The second legend, a "History of the Likeness of Christ, and of how the accursed Jews in the city of Tiberias made a mock thereof in the days of the God-loving emperor Zeno," "illustrates the curious belief in the power of pictures to transform themselves, under certain conditions, into the living bodies of the beings whom they represented." Mr. Budge advances no good reason for deriving the belief of the Syrian Christians concerning the image of Christ from heathen antiquity. Probably he has taken this theory from Ernst von Dobschütz,[11] who first explains the old pagan legends as arising from some primitive fetish-worship of meteor-stones, and then represents them as the germ of the later Christian legends, the idea being completely changed in the course of its transition. Happily the value of Mr. Dobschütz's work, which is

[9] London, June 23.

[10] The History of the Blessed Virgin, Mary, and The History of the Likeness of Christ, which the Jews of Tiberias made to mock at. London: Luzac.

[11] *Christusbilder:* Untersuchungen zur Christlichen Legende. Leipzig: J. C. Hinrichs'sche Buchhandlung. 1899.

an important contribution to historical literature, does not depend on the truth of his theory.

We have already drawn attention [12] to the difference of view on the attitude of the Church towards the scientific study of the Bible as well as towards other scientific investigations as expressed by von Hertling, a leading law professor of the University of Munich and President of the Görres Society, on the one hand, and by Dr. F. X. Kraus, professor of theology in Freiburg, on the other. By way of contrast it might be of interest to compare with the foregoing discussion the utterances of Dr. Buell [13] on the attitude of Methodism to higher criticism: Kraus and von Hertling really differ in opinion as to ecclesiastical principles on the matter in question, while Buell appeals to "evangelistic success" as the final criterion. Dr. Buell's arguments do not even reach the level of a note by "A Simple Layman" in the London *Tablet*,[14] entitled *The "Imitation" and the "Higher Criticism,"* in which the writer discards the scientific study of the Bible on the plea that it is opposed to the principles of the *Imitation of Christ*. Dr. Robert F. Clarke gives an able answer to the preceding contention in the following number of the London *Tablet*.[15]

The authenticity of the fourth Gospel is again vindicated by L. Méchineau in the *Études* for July 5, and what is more, the importance of this question for Biblical study is urged by the writer against the Abbé Loisy and M. Isidore Desprès. Our readers well know that the question of authorship is, at times, considered as quite secondary in our days of critical progress. M. l'abbé E. Jacquier has produced a new harmony of the four Gospels in French in such a way as to present a continuous story in the very words of the inspired record without omitting any detail; [16] M. Pierre de La Gorce is of opinion that such a simple narrative forms the best answer to Renan's *Life of Christ*. Mr. B. F. C. Costelloe [17] has done for English readers practically the

[12] February, pp. 207 f.

[13] *Zion's Herald*, Method. Episc., April 18.

[14] July 7.

[15] July 14.

[16] *Notre Seigneur Jésus-Christ d'après les Évangiles*. Lyons: E. Vitte.

[17] *The Gospel Story*, with illustrations. London: Sands & Co.

same as M. Jacquier did for French Catholics. He does not adhere to the very words of the Gospel, as Father Maas and Father Beauclerk did in their Gospel narratives; but his style is remarkable for its stately simplicity, and where explanations are needed for the right understanding of the Gospel, they are skillfully introduced into the text. Dr. B. F. De Costa contributes to the July and August numbers of the *Catholic World* articles on the inspiration of the Bible. In the first of these he defines the Bible as "The Divine Library," and in the second he shows that the Church is the librarian and the interpreter of the sacred books. The writer touches also on the question of the rule of faith and on the calumny of the chained Bible before the days of Luther.

Book Review.

A BOOK OF SPIRITUAL INSTRUCTION, by Blosius. Translated from the Latin by Bertrand A. Wilberforce, O.P. St. Louis, Mo.: B. Herder; London: Art and Book Co.

This is a translation of the *Institutio Spiritualis*, written by the Benedictine Abbot Blosius in 1551. It is, in fact, an exposition of the principles and spiritual doctrines of the great Dominican, Joannes Tauler. Its chief merit as a help to meditations lies in its simplicity; and although it apparently deals with the great theme of mystical theology, it is in reality nothing more or less than a systematic development of the modes by which we see God in everything, and refer all our emotions and aspirations to Him as their source and final object. This leads to union with God in contemplation, wherein the will surrenders itself in perfect conformity to the divine action. Blosius sometimes speaks of this union as "deification," a term which must not be misunderstood as though it were intended to mean that the soul could lose its identity and participate in God's nature in the pantheistic sense of the word. It may also happen that the hypercritical reader will be tempted to regard certain teachings of Blosius as favoring or fostering the quietism of Molinos. This, too, is erroneous, since the distinction which our Benedictine makes in his advocacy of self-annihilation, limits the sense of passivity or restfulness in the divine object so as not to exclude intellectual reflection upon creatures.

The process which Blosius follows in his development of spiritual doctrine, as suggested to him by the writings of Tauler, is that which we find in the prologue to the Psalms. The first step is one of negation, the denial of self-will. Then follows introversion; next aspiration. These steps lead along the way of the Passion and Death of the Lord Jesus, meditation upon which becomes the basis of union with God. To this process of reasoning and instruction Blosius adds certain precepts and injunctions aiming at the purification of the soul and at fixing the intention. These are followed by warnings to beginners in the spiritual life, and by a number of exercises of prayer in harmony with the preceding instructions.

The book is well translated, and is in excellent form according to the bookmaker's standard.

GÖTTLICHE WELTORDNUNG UND RELIGIONSLOSE SITTLICHKEIT. Zeitgemässe Erörterungen von Prälat Dr. Wm. Schneider, Dompropst u. Prof. Theol. Mit kirchlicher Genehmigung. Paderborn: Druck u. Verlag v. Ferdinand Schöningh. 1900. Pp. 600. Preis, 10 M.

The author of this volume is already favorably known as a clever antagonist of the Darwinian theory. In his apologetic methods he shows not only thorough familiarity with the scientific views of those who pretend to overthrow Biblical tradition, but also a due regard for the truth wherever he finds it stated by his adversaries. This is, to our mind, one of the primary requisites of a good apologist. Catholic truth gains nothing by mere denials or by caricaturing the acquisitions upon which scientists base their deductions; but it accomplishes its purpose thoroughly, when, after giving credit for what is true and what is probable, it points out fallacies and gratuitous assumptions in the arguments of the modern champions of error. This Dr. Schneider has done in the work at hand by his critical review and refutation of the various reform-tenets of a social and moral character which ignore or discredit the principles and practice of Catholic morality. He points out the shallowness of the *Denkgeist* of the day, and contrasts its spirit and the result of its teachings with the principles and spirit of a morality founded upon and in harmony with revealed teaching. He shows how social order and prosperity can be built only upon positive religion, and cannot consistently grow without it in a nation which accepts the results of Christian civilization, even though it denies their connection of cause and effect. The theologian, and in particular the student of ethics and social economics, will find many valuable suggestions in this work of the Paderborn professor.

THE LIFE OF ST. MARY MAGDALEN DE PAZZI, Florentine Noble, Sacred Carmelite Virgin. Compiled by the Rev. Placid Fabrini. To which are added her Works, etc. Translated from the Florentine Edition of 1852 and published by the Rev. Anthony Isoleri, Miss. Ap., Rector of St. Mary Magdalen de Pazzi's Italian Church, Philadelphia, Pa. Illustrated. Pp. 470. 1900.

The life of St. Mary Magdalen de Pazzi possesses singular charms. She died comparatively young; yet the lessons of religious life which she has left behind have perpetuated her influence in a manner very much like that of St. Catharine of Siena, whose name she had received at her baptism, and whose career offers in fact a notable parallel to

that of the Florentine saint. Her love of purity, poverty, and religious observance stands out in particular and makes her a model for mistresses of novices and superiors, which offices she herself filled, despite the trials to which unusual sanctity is often called, with a fervor of joyous charity that bound every heart within her sphere of influence to God. She was a seer as well as a *thaumaturga;* and although her writings, as Papebroche remarks, do not claim the character of special revelations, they are throughout edifying and devoid of those extravagances which frequently discredit the sayings of so-called ecstatics. An early life of hers appeared from the hand of P. Vincent Puccini, which was subsequently republished and dedicated by the Carmelite nuns of Florence to Queen Mary de Medici. Two other biographies of note are those by Father Dominic of the Discalced Carmelites, and by Father Leo of the Reform, of Brittany. Later we have a life of the saint by V. Cepari, which has been translated into different European languages. Father Fabrini's biography, from which the present translation is made, is probably the most complete, as it is the most recent history of the saint, written more than half a century ago. The work of translating was begun nearly thirty years later. In the meantime the Nuns of the Order undertook and finished a similar translation, which was published in 1893.

The work commends itself on its intrinsic merits, and contains not only the facts that make up the life of St. Mary Magdalen de Pazzi, but also a collection of her ascetical and moral writings, a number of her letters and sayings, besides an account of the effects wrought by her intercession. Among the latter there are not a few which incidentally illustrate the history of the Italian parish in Philadelphia, where the saint is especially venerated and of which the Reverend translator is the rector. "I undertake the translation of the Life and Works of St. Mary Magdalen de Pazzi by the Rev. Placid Fabrini," says Father Isoleri in his preface, "for the honor of God and of His servant, St. Mary Magdalen de Pazzi, and chiefly to obtain through her intercession two graces: one of which is, that I may be able to build a new church under her invocation, to replace the present one, which is old, small, and poorly constructed." Since these words were written, the work of building has gone on and the new church is, we believe, completed. It may be assumed, however, that the sale of the volume is still intended to furnish part of the costs. Perhaps this object would have been more surely attained in the long run if the publisher had seen his way to giving a more pleasing form to his book, which is printed on inferior paper and altogether made up in a com-

monplace style of volume. Probably the lack of means to defray the initial expenses of printing and binding must be held accountable for this apparent defect.

LA MÈRE DE DIEU ET LA MÈRE DES HOMMES, d'après les Pères et la Théologie. Par le R. J.-B. Terrien, S.J. Deux volumes. Paris: P. Lethielleux, 10 Rue Cassette. 1900. Pp. 396 et 430. Prix, 8 francs.

These two volumes deal with the first part of the subject mentioned in the title, that is, Mary as the Mother of God. The author enters upon the study of the dogma of the divine maternity by examining successively the sources of revelation, its nature, its importance from a doctrinal point of view, and finally, what he calls the harmonious correspondence of the dogma with the purpose of the Incarnation. In the next place the subject of the divine maternity is illustrated so as to show the indissoluble union of the Mother of Christ with the Redeemer, and the grand prerogatives which she enjoys in virtue of the divine motherhood. Among these stands out prominently the Immaculate Conception. From her privileges flow in normal deduction certain gifts of supernatural intelligence and immunity of the will from the taint of actual sin. Finally, the author examines the special phases of beauty which necessarily illumine a disposition and character so divinely gifted, and the constant growth of that beauty until it finds its adequate crowning in the Assumption and the fruition of eternal beatitude.

Those who have read Father Terrien's book on the devotion to the Sacred Heart will understand why he is specially qualified to deal exhaustively with a subject which requires the delicate touch of a spiritual and literary artist to present it in any sense worthily.

DE SACRAMENTALIBUS DISQUISITIO Scholastico-Dogmatica. Auctore Guillelmo Arendt, Societatis Jesu Sacerdote. Editio altera, emendata. Romae: Ex Bibliotheca Romanae Ephemeridis Analecta Ecclesiastica. 1900. Pp. 416. Venale prostat, lib. 5.

During the last two years there appeared in the *Analecta Ecclesiastica*,—a monthly publication which, we may remark here, should not be wanting in any chancery office or theological library,—a series of articles treating of the sacramentals of the Church. In these articles the Jesuit Father, William Arendt, of the *Collegio Germanico*, not only defines the nature and illustrates the effects of the sacramentals, but also traces their origin and theological reasons, incident-

ally refuting the objections raised against their use and efficacy by non-Catholic theologians. Mgr. Cadène, the able and enterprising editor of the Roman periodical, has wisely undertaken to publish these articles in book-form. They constitute thus an important addition to our permanent theological literature; and they are made all the more serviceable by having been revised and furnished with a good alphabetical index, both Scriptural and topical. The volume is excellently printed and reasonably low in price.

NATURE'S REVELATIONS; or, Useful Thoughts for Useful Purposes. By Eliza O'Connor. New York: Gilliss Brothers. 1900. Pp. 67.

If all the statements which the author of this little volume makes were true in the sense in which she uses them as arguments for a reform of the sewage and drainage systems in civilized countries, her observations would merit the careful attention of the governments to whom she appeals. It is no doubt correct to say that the earth is deprived of nourishment by the system which, conveying its refuse into the water, pollutes the latter. "Earth needs food as much as the human body does, and that food mistaken civilization and most unclean cleanliness pipe, plumb, and convey into the waters, to the loss of the earth, air, and water. Land needs food; water needs only to be let alone."

To carry out the projects which this statement, true in its bareness, suggests, would mean the decentralization of civilized communities, which, if it could be effected, has its drawbacks. To let the water alone and to feed the earth with the refuse of a city like London, is impracticable. The London earth would be overfed, and, as a consequence, suffer from the very results which the author attributes to the pollution of the waters. The suggestion is, indeed, not so novel. It has been tried and found wanting even in less-populated districts. It might even be said to have been in operation for centuries in Turkey, yet with most disastrous results of widespread endemic: for the Turk lets his earth and water serenely alone, and his only efficient sanitary police are the dogs that devour in part the refuse which lies scattered about, and which would otherwise feed the pestilent earth and air. Withal, although the arguments which the author of *Nature's Revelations* makes seem to us exaggerated, there is a good deal to be said on the side she takes, and the wholesale pollution of our streams might be greatly limited by wise legislation, to the advantage, sanitary and otherwise, of city and country.

Recent Popular Books.[1]

ADA VERNHAM, ACTRESS: Richard Marsh. $1.50.

The heroine, a married woman, living apart from her worthless husband, finding herself penniless and homeless, falls into bad courses; she meets a man who, in her girlhood, taught her an evil lesson, and in the end, he, although he has become a priest, undertakes to save her from the worst consequences of her behavior, and the two are left on the eve of an elopement, regarded with much complacency by the author. This egregious plot is somewhat relieved by the adventures and misadventures of a new play and its writer, who learns much before the day when his clever drama and he come to utter grief.

AMERICA'S WORKING PEOPLE: Charles B. Spahr. $1.25.

The factory towns of the North and South, the iron and coal interests, the Mormon, the negro, the trades' union, a pioneer village, and a modern farm, are the topics of these papers, which are written with great fairness and with no striving for effect.

BREAKING THE SHACKLES: Frank Barrett. $1.50.

The heroine, a peer's daughter, develops extraordinary strength of character when her husband is convicted of a crime of which he is innocent, and not only supports herself during his imprisonment, but, aided by a man befriended by him in happier days, succeeds in proving that he is not guilty. He is killed while making his escape, and she marries her ally.

CRISIS IN CHINA: $1.00.

Twelve papers, reprinted from the *North American Review*, in which they had an unprecedented sale, compose this volume. Among the authors are: Mr. Smyth, President of the Anglo Chinese school at Foo Chow; Lord Charles Beresford; Sir Charles W. Dilke; Mr. Archibald W. Colquhoun; and Mr. Wu, Chinese Minister at Washington. Many of the papers are of the written-to-order species, and two are so partial as to be worthless, except as disclosures of their writers' minds. Mr. Wu very properly writes as China's advocate, and brings Chinese theories of morals to the task.

CURIOUS QUESTIONS IN HISTORY, LITERATURE, ART, AND SOCIAL LIFE: Sarah H. Killikelly. Vol. III.

This volume is manufactured from newspaper articles, apparently written in answer to questions from readers. The mixture of topics is superlatively incongruous, and there is no pretence at arrangement, but the sale of the two preceding volumes has been enormous, possibly because reading it has something of the evil charm of a lottery, deluding one with the constant hope of drawing a prize.

EBEN HOLDEN: Irving Bacheller. $1.50.

This piece of fiction binds together a sheaf of good rustic stories as they are still told in Vermont and Northern New York, and accurately describes a group of rustic worthies. The book is written in the first person, and thus the author gives himself the opportunity to show that reverence for one's elders and respect for their authority still linger in New England. He makes no attempt at artistic selection, but describes men and women of all species to be found in the area considered. The book is what recent critics have tried to believe that Judd's novels are, a revelation of homely virtues and failings, but it has none of the blemishes which they derived from Judd's eccentricities.

FLOWER OF THE FLOCK: W. E. Norris. $1.00.

The hero is a wondrously beautiful young man; the heroine, a youthful widow, whose first glance at him determines her fate, and puts the author to some trouble to keep her apart from him until the story is of reasonable length. All the lesser personages are English, but the heroine is American, and the story turns upon her incapacity to understand the submissiveness shown by English women towards their male kindred; but her own surrender is complete and unconditional, and the young man is the least deserving of all her suitors.

GIRL AND THE GOVERNOR: Charles Warren. $1.50.

In a series of short stories, each independent of the others, the trials, temptations, and pleasures of a successful American politician are set forth with great skill. The Governor is kidnapped, is insulted by ward politicians; is offered bribes; attends school and college celebrations; learns what having the power of life and death means; extricates a former sweetheart from an ingeniously arranged difficulty, and has other adventures. It is a man's book, rather than a woman's, and might very well serve to show a boy what political life really is in the United States, and to inculcate the duty of the citizen to bear his part in improving it.

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent. except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

GIRL AT THE HALF-WAY HOUSE: E. Hough. $1.50.

The hero opens the story by encountering the Southern heroine while she is searching the battlefield of Fredericksburg for her slain brother. Later, both hero and heroine migrate to the West, and see the passing of the buffalo, and the division of the country between cattle and towns. The love story is above the average degree of merit, but the description of the gradual change of the country gives the book permanent value.

GOD, THE KING—MY BROTHER: Mary F. Nixon. $1.50.

A well-written romance with twin heroes, Englishmen who go to the wars with the Black Prince and take service with King Pedro. The fighting is almost continuous and is related with spirit, and the love story is innocent and pretty.

GOLD STAR LINE: L. T. Meade and Robert Eustace. $1.50.

The authors tell six stories of crime either enacted on the ocean or seeking to hide itself by a voyage, and all are good of their kind, although the most credulous reader can hardly believe that so many adventures ever were to the most adventurous purser.

HEAD OF PASHT: Willis Boyd Allen. $1.50.

This story is an attempt to weld together the Egyptian mummy theme; the "Was-it-the-Lady-or-the-Tiger" theme, and the Sherlock Holmes theme, and although the result might be worse, it is too dull to be examined for pleasure.

HER BOSTON EXPERIENCES: Margaret Allston. $1.25.

An imperfect and sometimes erring guide to the important buildings and places in and near Boston is interwoven with a love story of the Toots type, and the whole is carefully written down to the unintellectual level of the "Questions and Answers" in a ladies' fashion paper. It contains nothing beyond the feeblest infantile comprehension.

IN SOUTH AFRICA WITH BULLER: George Clarke Musgrave. $1.50.

This author's three years' experience in Cuba and his work in the Spanish-American war have qualified him to judge a rebellion, and to distinguish it from an invasion, and consequently his outspoken disapproval of the Boer has some weight; but setting aside the chapters devoted to theory, those in which he tells what he saw and heard make an extremely interesting book. Moreover, he knows what a "Dum Dum" is, which is more than can be said of all writers, and he detests fine writing, although, in the haste of writing against time, he occasionally produces a compound word unknown to dictionaries. He finds time to speak of the Sisters of Charity and the nuns, "who have won the everlasting gratitude of the British army," and his book is excellently illustrated.

IN THE WAKE OF WAR: V. S. Pease. $1.50.

As Mr. A. S. Tourgee's "A Fool's Errand" described the sorrows of the virtuous carpet-bagger among the wicked Southerners, so this book sets forth the sufferings of the excellent Southerners at the hands of the Union army officer and the unspeakable carpet-bagger. Many of the incidents in "A Fool's Errand" reappear in this book, but being regarded from a different point of view, their aspect is strangely changed, and the Ku-Klux is made to appear as both blameless and necessary. The two books are counterparts, and, taken with "Red Rock" and Major De Forest's sketches, they make a group whence reading-clubs can construct a fairly impartial view of the South from 1865 to 1874.

JAY-HAWKERS: A STORY OF FREE SOIL AND BORDER RUFFIAN DAYS: Adela E. Orpen. $1.50.

The perplexity, confusion, and continuous danger in which residents of the region on the Kansas-Missouri border lived while the admission of the new State was pending, are here set forth with more liveliness than art. The author is no partisan, and does not disguise the unscrupulous infractions of the law committed by both parties, and does not make the negroes either angels or clowns. Reading the story is a shorter way to a clear understanding of the time than perusing most of the lives of John Brown.

LADY OF THE REGENCY: Maud Stepney Rawson. $1.50.

Queen Caroline of Brunswick is the real heroine of this story, although the "Lady" is the girl who loves a man beloved of the Queen. The girl is as loyal as the Constance of "In a Balcony," but her sacrifice is of feeling rather than of any actual possession, for she has a husband from whom she is separated, and the man whom the Queen loves can be nothing to her. The author is a vehement partisan of Caroline, who has not had many friends in fiction, and the book is cleverly written.

MADELINE POWER: A. W. Marchmont. $1.50.

The heroine, being afflicted with a stepmother desirous of making a match between her own son and her stepdaughter, and having been, by force of art, separated from her chosen lover, runs away and tries to earn her own living in London. A retired detective whom she encounters in a lodging-house discovers her disguise, restores her lover, and thwarts her stepmother's plans for obtaining possession of her property.

MIDDLE FIVE: Francis La Flesche. $1.00.

In these simple stories of life at an Indian school, written by an Indian, one finds boys differing but slightly from white boys; but the minute variations are worth study, because they indicate traits which, when

fully developed, would strongly distinguish the red race character from any other. Taken merely as stories, they are pretty, and they reveal beauties in Indian domestic life not generally suspected. The volume is illustrated by Miss Angel De Cora, an Indian artist and author.

MYSTERY OF FOUR WAYS: Florence Warden. $1.25.

The characters are village folk, and the heroine hardly perceives her real fondness for the hero until she thinks him guilty of murder, and finds herself striving to prevent his detection. The story displays no small ingenuity in its plan, but the poverty of its style is extraordinary.

OUIRDA: AMERICAN GOLD REGILDING THE CORONETS OF EUROPE: Countess de Chavanne. $1.50.

A girl named "Ouirda" should be exempt from any other misfortune, but Ouirda Winston, an American orphan educated in Paris, still further darkens her life by wedding a fortune-hunting French Count of the conventional species. As a matter of course, he publicly insults her, and the brother of one of her schoolmates kills him in a duel and then marries his widow. The whole story is as natural and artistic as a souvenir postcard.

PINE KNOT: William E. Barton. $1.50.

This is a study of a village in the Cumberland Valley during the Civil War and in the years immediately preceding it. The incidents are historic and nearly all the characters are taken from real life; artistically considered, it needs some condensation, but its portrayal of life and manners is faultless.

PROGRESS OF PAULINE KESSLER: Frederic Carrell. $1.50.

The heroine, a young woman intent upon the acquisition of money, deliberately sets about causing a man to divorce his wife, in order that she may marry him. The wife dies suddenly, the marriage takes place, but the heroine's greed is unappeased, and she divorces him for a richer man from whom she elopes with the son of her first husband. The last-named person soon afterwards shoots her as a convenient way of settling old scores. This type of heroine belongs to De Foe, and does not harmonize with the decency of this century.

PUNCHINELLO: Florence Stuart. $1.50.

The author studies the spiritual and moral being of a creature whose physical defects mar his mental traits, and makes a very sad love story about him, ending in madness and murder. The work is very well done and the chapters describing the childhood of Punchinello are clever.

QUESTIONS OF CONSCIENCE: Antoinette Van Hoesen. $1.50.

There is no slovenly taking of things for granted in this volume of casuistry taught by fiction. The "questions" are the propriety of self-pronounced divorce; of murdering a man who stands in the way of a marriage deemed desirable by the murderer; of bigamy in cases where the first wife is hopelessly insane, and a few other trifles of similar insignificance. To those fortunately ignorant of the stupendous sum of current imbecile discussion, the author will seem either deranged or foolish, but all the points upon which the characters discourse are debated by the amateur moralists of women's clubs. The greatest fault of the book is that nearly all its decisions are incorrect, and that it will make the silly sillier.

SECOND LADY DELCOMBE: Mrs. Arthur Kennard. $1.25.

The first Lady Delcombe is living during the passage of all the events in this story, and, having a second husband, is on good terms with her successor. The interest turns upon the gradual awakening of love between the "second Lady" and the husband, with whom she has exchanged money for a title. The process is unduly prolonged by the machinations of a married woman who calls herself a Catholic and profanes any Sacrament when her plans may thereby be furthered. She is aided by an Irish parish priest, who is a Jesuit of the variety discovered by the unbridled Protestant fancy, and the presence of these two would make the book disagreeable even without the frequent unfair attacks upon Irish character and morals.

UP IN MAINE: Holman F. Day. $1.00.

These verses reflect the Maine rustic so accurately that he confesses the resemblance, and even acknowledges the phonetics of the book to be correct. The author knows the industries chiefly pursued in the State and peculiar to it before the settlement of the West, and he knows the stories with which the farmers and the lumbermen solace themselves, and the cold contempt with which they regard the sham hunter and the other shams that annually visit the State. Technically his verses are accurate, and their fun is Maine fun and no other.

WESTMINSTER BIOGRAPHIES: ROBERT BROWNING: Arthur Waugh. $0.75.

This, the first of a new English series, very closely resembles the Beacon Biographies in appearance. Its author is a master of the art of selection, and by giving ample space to the truly important things in the poet's life and omitting all the trifles, he enables himself to add such general details as make the book a condensed review of the English literary history of the time.

WHILOMVILLE STORIES: Stephen Crane. $1.50.

Twelve sketches, painfully collecting and setting forth the ugly, petty, and disagreeable things in the lives of dull and wayward middle-class children. An intolerable number of words is devoted to each idea, and both words and phrases are care-